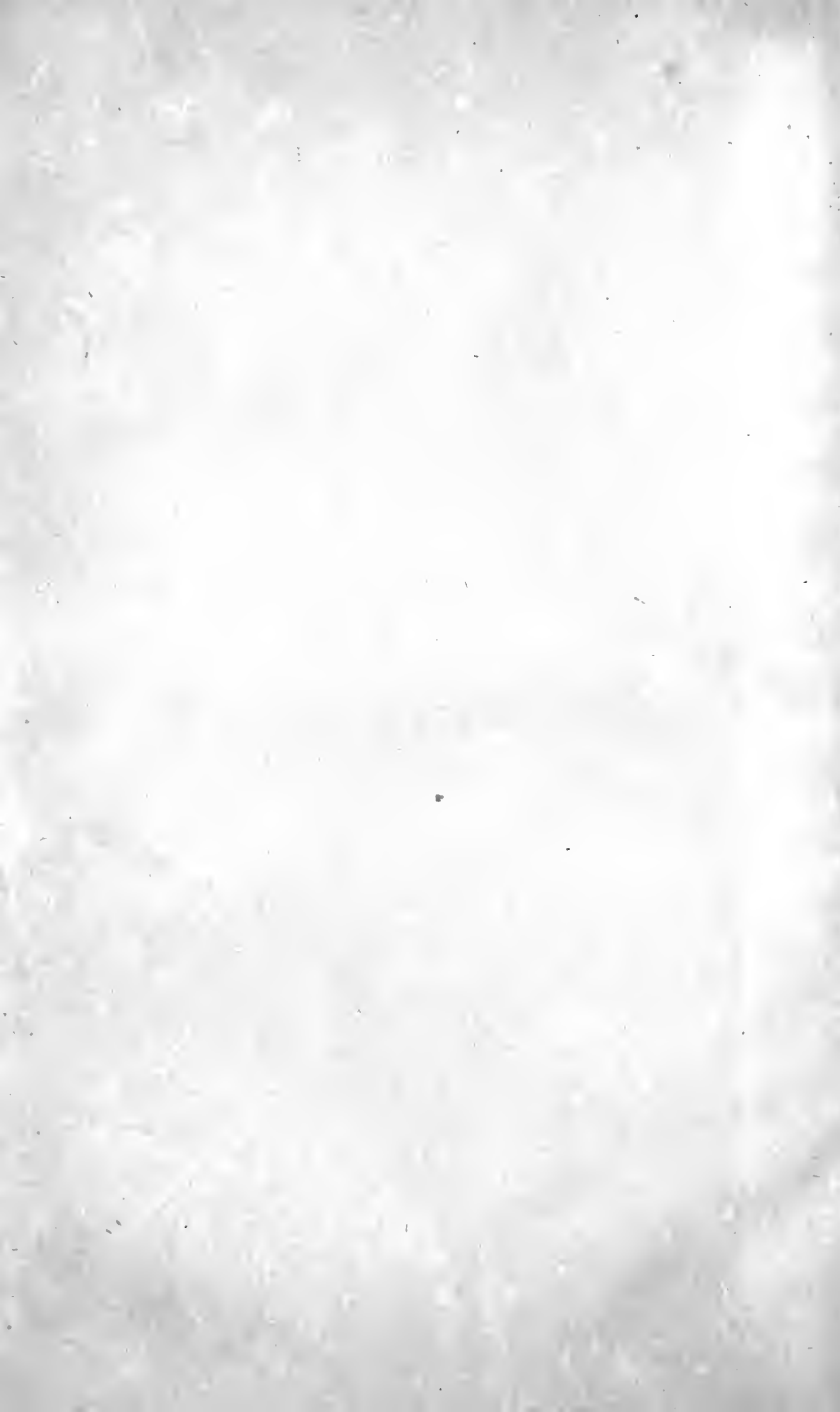


Religion

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VIRGINIA  
BAPTIST MINISTERS.

BY  
JAMES B. TAYLOR.

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*With an Introduction,*

BY REV. J. B. JETER, D. D.

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IN TWO SERIES.

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SERIES II.

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PHILADELPHIA:  
J. B. LIPPINCOTT & CO.  
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## PREFACE TO THE SECOND SERIES.

THE sketches contained in this volume, with a few exceptions, are the memoirs of those ministers of Virginia who have passed away since the issue of the second edition. Thousands of the members of our churches will, we think, recognize in them a truthful portraiture of men, loved for their work's sake.

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LIVES OF  
VIRGINIA BAPTIST MINISTERS.

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DAVID ROPER.\*

THE REV. DAVID ROPER was born September 27th, 1792, in the County of Charles City. His father, David Roper, was a respectable farmer, noted for the industry, frugality, and independence of spirit which characterized the time and country in which he lived, and remarkable for his punctilious observance of promises and for his benevolence to the poor. His mother was a Christian, and prayed devoutly for her children. Such intercessions commonly prevail, and the instruction and example which always accompany them, when sincere, cannot be without effect. The subject of this hasty sketch enjoyed, while a boy, no other advantages for instruction than those which are furnished in ordinary schools. In one of these, however, he received the elements of a plain English education, and at a very early period distinguished himself by his attainments and skill in arithmetical calculations. This fact might have been passed over in silence, were it not considered as an early indication of the superior rational powers with which his mind was to be afterwards possessed.

It was not until 1810 that he commenced, in Richmond, such English, mathematical, and classical studies as by attainments in which he became qualified for future usefulness. In these his progress was astonishing. Not quite two years were employed in the accomplishment of an amount of Latin literature equal to

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\* Prepared by Elder Henry Keeling.

what is completed by graduates in our most respectable colleges. And the facility was as great with which he acquired a knowledge of the Greek language. In all probability, it was now that his constitution began to be impaired. Four years' unceasing application to books, during a part of which time he boarded in the country, at a distance of three or four miles, which he walked, returning the same day, reduced him from a strong and healthy, to a thin and pallid appearance. Here we could stop and weep, that in their development, talent and virtue should so frequently be clogged with hindrances and privation. But we are checked by the possibility that hindrances and privation produce application and system, which more than counterbalance their own disadvantages. Certain it is, that many of the most distinguished individuals who adorn the annals of literature and religion, and who occupy the most responsible and useful stations in life, have become qualified for them in the midst of appalling disadvantages.

About the close of 1813 he completed his classical studies with the Rev. Robert B. Semple, of King and Queen, and shortly after commenced the study of medicine under the direction of the late Dr. James Greenhow. His progress in this study induced the doctor to remark, "Mr. Roper had acquired as much knowledge of medicine in *one* year, as young men generally obtain in *two*." His early marriage rendered it necessary to abandon the pursuit of a profession, preparation for which required so much time; and now his efforts and patrimonial estate were embarked in mercantile life, in which, in the course of one year, he proved entirely unsuccessful, and failed. By this disaster his circumstances were very much reduced; and no other means, for the time, presenting themselves, by which his family might be supported, he engaged in copying the records of a court. In this unprofitable employment it was necessary to toil twelve or fifteen hours a day to secure sustenance and comfort.

But such talents as those with which Mr. Roper had been blessed by his Maker could not remain unseen by the intelligent and the good. In 1817 he was employed by Judge Bouldin as a clerk for the management of an extensive estate, in discharging the duties of which his integrity, knowledge of accounts, and

assiduity, secured the unchanging confidence and friendship of his employer. In this office he continued, at an annual salary of \$1200, until the year 1822, when the estate required a clerk no longer. Afterwards, he occupied responsible stations in the two banks in this city, one of which he filled until his death; and in these he gave entire satisfaction and obtained universal regard.

It was while at school with the Rev. Mr. Semple that he made a profession of religion. In a letter to his brother about that time, describing his religious exercises of heart, he remarks: "You may think it strange when I tell you I am born again." Of the reality of this change his subsequent life afforded satisfactory proof. To what extent the instruction of his venerable preceptor may have been blessed in the production of this change is unknown to the writer of this sketch. But it is well known to all his friends, that till the end of his days he looked up to him and admired and loved him as a father. Soon afterwards, he attached himself to the Baptist church, in which he was licensed to the exercise of gifts in public teaching and exhorting, and then fully ordained to the gospel ministry.

Upon the constitution of the Second Baptist Church, Richmond, in 1819, he received an affectionate call to be their pastor. This call it was not possible that he accepted from any other motive than an impression of imperious duty. The number of members in the church did not exceed thirty; among these there was but little wealth; the house in which they worshiped was rented; the congregation was to collect; and the boundaries of the different churches and worshiping assemblies appeared to be distinctly marked. But of this small number there were praying and active men. And their efforts, under the Divine blessing, were successful in the erection of a commodious and neat edifice dedicated to the service of God. But it is easy to see, that under circumstances like these their pastor could not be supported without his own individual toils.

Now his labors were too heavy to be sustained by any man of feeble constitution. The enlightened understanding, the refined taste, and the high sense of ministerial duty possessed by Mr. Roper did not permit him to enter the sacred desk with a mind unprepared, by previous thought and research, to discuss, explain,

and enforce the subject of his discourse. But the time requisite to be devoted to thought and research for the matter and form of his religious discourses he was compelled to subtract from that portion which his health demanded for exercise, relaxation, and repose. Of the intensesness with which he labored in the collection of solid, evangelical sentiments for the good of his hearers, the mass of manuscript sermons which he has left behind him, and the distinctness with which they remain engraved on the memory and hearts of many of those to whom they were addressed, are affecting evidences. An agreeable manner in the pulpit is the only excellence, as a preacher, which he did not possess; and in this particular itself, he surpassed many whose names are justly enrolled among the most eminent pastors in our country. For clearness of method, force of argument, aptness of illustration, purity of language, and correctness in sentiment, as to doctrine and precept, his sermons were remarkable. Yet, in the midst of life, at an age when the intellectual and bodily powers of man are scarcely at maturity, a mysterious Providence calls him away. Some time in 1825 his declining health compelled him to relinquish his charge, and as much as a year elapsed, before his death, in which he was totally unable to preach.

In the last summer and autumn his friends and physicians thought that traveling might improve his health; but from this he was prevented, it is believed, exclusively by his attachment to his domestic enjoyments. Indeed, he said that when away from his family his mind never felt at rest. Then the idea was cherished, while the blasts of winter would apparently destroy him, that the mildness of spring might be instrumental in his restoration. But the sudden transition from cold to mild weather in the month of February, was accompanied by an immediate prostration of all bodily energy, and in ten days he fell asleep.

He had long before told his physicians not to fear declaring to him any apprehensions they might have as to the issue of his indisposition—that he was not afraid to die. In his sickness, during six weeks' confinement to the house, his mind was composed. Shortly before his death he selected, as the text, (whose improvement he wished at his funeral,) the words, "Not by works of righteousness, which we have done," etc. While sinking into

death, his mind, from the nature of the disease which oppressed his body, was not joyous; but it was calm and resigned, trusting in the compassion of God and the merits and intercession of the Redeemer. On the 28th February, 1827, at three o'clock in the morning, he reached the other side of "the valley of the shadow of death." In this passage he had been supported by the consolations of the gospel—"a rod and a staff." "The wicked is driven away in his wickedness; but the righteous hath hope in his death." On Thursday, at four o'clock P.M., his remains were taken to the Second Baptist Church, at which, notwithstanding the great inclemency of the day, a large concourse of respectable citizens had assembled. In accordance with the request of the deceased, an appropriate address was made by the Rev. H. Keeling; and then a solemn procession followed the corpse to the grave, "the house appointed for all living."

As a Christian, Mr. Roper was sentimental and exemplary. Adhering to the doctrine, that salvation is by grace alone, he maintained the necessity of a holy life. In his manners, unostentatious and retiring, yet firmly attached to what he deemed to be right. Fixed in the belief that the sentiments peculiar to his own denomination are true, yet opposed to bigotry; economical, yet liberal. No man afforded pecuniary aid to a greater extent than he, in proportion to his means, to support the cause of Christ and his gospel. "Diligent in business, fervent in spirit, serving the Lord."

An afflicted widow, four children, and an affectionate brother, lament, in this bereavement, an irreparable loss; while the cause of virtue, knowledge, and piety, is deprived of an able advocate and a firm supporter.

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### JEREMIAH DALE.\*

ELDER DALE was born at Danvers, Massachusetts, in 1787. At the age of eighteen he became the subject of religious impressions and hopeful conversion, and united with the Baptist church in

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\* Prepared by a committee of Marietta Church.

Danvers, under the pastoral care of Elder Chaplin. He had early impressions that it was his duty to preach the gospel; but the want of education, and, in his view, other requisite qualifications, deterred him from the undertaking. Being by trade a wheelwright, he pursued his business with diligence, and endeavored to satisfy himself with the performance of such duties as devolve on every private Christian.

In 1816 he removed to Ohio and settled in Zanesville, intending to devote himself to his trade. But a series of adverse Providences induced him to review the subject of duty and devote himself to the Christian ministry. Within two years after his settlement at Zanesville he buried his first wife and two children; and in about two years more, a second wife; and not long after, his large and commodious shop, with all its contents, was consumed by fire. Finally, he was called to mourn the loss of a third wife and her child. Thus bereaved and afflicted, he was led to review his steps. He considered these afflictive dispensations as the corrections of his Heavenly Father, and, yielding to the impressions of duty, became a preacher of righteousness. Before this time, however, a Baptist church had been organized in Zanesville, under the care of Elder George C. Sedwick. Mr. Dale was elected and ordained a deacon of this church, and discharged the duties of the office with great diligence and fidelity. His pastor, believing it to be his duty to preach, took pains to introduce him gradually into the ministerial employment, until he was himself convinced what was duty.

Elder Dale was ordained to the gospel ministry at a Convention of Baptist Churches convened at Bristol, Morgan County, Ohio, on the 8th of May, 1825. From this time he relinquished all worldly employment, and with a zeal and perseverance seldom equaled, devoted himself and all his faculties to the work. In June, 1825, he took charge of Mount Zion and Bethesda Baptist Churches on Little Kanhawa River, in Virginia, and in the next month began his labors in the Marietta Baptist Church, Ohio. He likewise visited and labored occasionally with Parkersburg Church, Virginia. Soon after the commencement of his labors with the Marietta Church, it held regular meetings at three distinct places, at each of which he ministered monthly. The members were scat-



tered to the extent of more than forty miles. But these were not the boundaries of his labor. Neighboring districts seemed continually to invite him to enlarge his sphere of action, till his travels, from about three hundred miles per month, increased in the end to more than four hundred. His exertions were incessant. No man could devote himself more thoroughly, may we not say, none more disinterestedly? It is apprehended that he received from those to whom he ministered scarcely enough to defray his current expenditures. He was punctual to his appointments. But it is remarkable that through all this course of exertion his health was seldom or never good. He exerted himself as one who had a great work to perform in a little time. This work increased rapidly on his hands, till, at length, his services were divided between five churches who waited on his ministry; and among these the Marietta Church alone presented a field of labor such as is seldom well occupied by any one man. It has been remarked concerning him, while thus engaged, that he seemed hurrying fast, too fast for us, to the haven of rest and peace. In the early part of 1831 his health was evidently on the decline. In the spring he became so feeble that he was obliged to desist from his labors. Having labored in the ministry with almost unexampled perseverance and with remarkable success during six years, he bade those who had been under his faithful charge an affectionate farewell, and with some faint prospect of renovated health, commenced his journey to the East. On the fourteenth of July, 1831, he arrived in his native town of Danvers, near Boston. After a few days he went to visit a brother residing in Gloucester, about twenty miles from Danvers. While in Gloucester the solicitude of friends induced him to attempt three services on Lord's day, July 24th. On the next day he returned to Danvers, being desirous of attending a series of religious meetings which were to commence on Tuesday the 26th. It is said that his presence and exhortation cheered the people on the first two days of meeting, but on the third he was so feeble that he attempted no service. On the morning of the following day he discharged blood freely from his lungs. His late exertion had probably hastened and aggravated his complaints. By medical aid the discharge of blood was soon stayed, but his internal powers

were so reduced that no human aid could stay the ebbing tide of life. He declined rapidly until September 4th, when, as we trust, his happy spirit took its flight to the realms of bliss.

He has left an only son to mourn his loss. It must have been highly consoling to him that this affectionate and promising child, then a student of Brown University, should have been permitted to administer the last kind offices of humanity to the sinking parent. When sensible of his approaching dissolution, his mind appeared tranquil, and his thoughts seemed to dwell on heavenly subjects. His feelings in regard to the people of his charge are well expressed by his son in a letter communicating the news of his death. The churches in a far distant region "are called to mourn the loss of a pastor, ardently and untiringly devoted to their interest; who ceased not to warn every one night and day with tears;" "who counted not his life dear unto himself so that he might finish his course with joy and the ministry which he had received of the Lord Jesus." His sickness was without much pain till the last two days, on the last of which his bodily suffering was such as to take away his reason.

The following account of Elder Dale's last conversation is extracted from a letter written by a friend:—

"If he ever betrayed any anxiety, it was for the people of his flock. You may learn, in some good degree, what was the general state of his mind by the remarks which dropped from his lips on the fifteenth of August, when all hopes of recovery were abandoned both by himself and others; and these are expressions of his general state of mind during his very short confinement.

"'I have,' said he, 'no wish to live beyond my usefulness. It seems my labors are ended on earth, and the time of my departure is at hand. I wish to go and to be with Christ; I feel perfectly resigned to the will of God whether in life or death. His will is perfectly right. His promises are my support and comfort. My faith is unshaken. I am a poor sinner, entirely dependent on the grace of God for salvation. I have felt that I deserved hell, but his grace has comforted me. I have delighted to dwell on this doctrine in my ministry. And now, if I had no sweet experience of that grace, my soul would sink. If any good has been done by my poor labors, grace has done it, and to God be all the glory.

I disclaim all merit. My whole dependence is on the blood and righteousness of the Lord Jesus Christ.' He then particularly spoke of Jesus as the ground of his hope. 'Oh how precious,' said he, 'is Jesus! He is my foundation. On him I now rest, and death brings not terror with it. The gospel I have tried to preach is precious; it supports me in looking beyond the grave.'

"The last interview which I had with this dear brother was on Saturday, the day before his death. After much interruption, and at intervals, he made the following remarks: 'Yesterday I had a sweet day. Jesus was near me; my eye was fixed upon my home in heaven. To-day my pain has been such that I have been able but for a few moments at a time to know my own mind. I know, however, that I am going, and I wish to go. Death has no terrors.' He then said, 'I wish you to make a short prayer.' I asked him what I should pray for. He replied, with great readiness, 'Pray that I may be delivered.' And asking him from what he wished to be delivered, he replied, with much firmness, 'I have loved Jesus; I have loved his people and his cause. He has blessed my poor labors. I can serve him no longer. Pray that I may die and be with him.'"

Of the usefulness of Elder Dale's labors it is difficult to speak in adequate terms. Their best memorial is on the hearts of those to whom he ministered. The intensity of those labors has been already noticed. So constant was he in traveling, preaching, and exhorting, that during his ministry he had no certain dwelling-place. "He made no pretensions to the fame of an eloquent orator." But in the faithful warnings and entreaties of an affectionate pastor he exerted a most salutary influence over those among whom he labored. During his six years' labor it is understood that more than three hundred were added to the churches under his care; probably about that number were baptized by himself. He was called on to baptize more or less almost every week for months together, and yet he never baptized more than five at a time, and this number he did baptize repeatedly.

On the fourth Sabbath of October, 1831, Elder George C. Sedwick preached a sermon commemorative of the deceased, at the Little Muskingum Baptist Meeting-house, near Marietta, to a

numerous and attentive assembly, from these words: "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." Acts, xi. 24.

The remaining observations are from the pen of Elder Hiram Gear, who for some time has supplied the church at Parkersburg, etc.

Mr. Dale was not a man of shining talents, but he was one who showed how lovely and "how awful goodness is;" and how ordinary talents, imbued and controlled by celestial goodness, may accomplish much for the glory of God and the salvation of souls. All who knew him esteemed him, and his influence over many was extensive. He loved many ardently, and many ardently loved him.

His *disposition* was naturally mild and amiable, and, mellowed and sweetened as it was by Divine grace, rendered him agreeable to all, and eminently fitted him to communicate in conversation the truths of God's Holy Word. It preserved him also, in his public addresses, from harsh and embittered expressions, and imparted an air of persuasiveness to all his discourses. He loved all men; he therefore sought to *win* them to God by "speaking the truth in love." His benevolence also was active and holy. He loved souls for Christ's sake, and could say in truth, in respect to all his labors and sufferings for souls, "the love of Christ constraineth me." This love urged him to the use of a variety of means of doing good. Besides his great business of preaching the Word, he was in the constant habit of distributing religious newspapers, tracts, magazines, Bibles, and other good books; and he never let an opportunity of private conversation pass without saying something about Christ and the salvation of the soul. Indeed, he possessed a peculiar and most happy faculty of addressing persons directly on the subject of religion. His knowledge of human nature was great, and such was the kindness and sincerity of his manner, that he would find his way to the heart of almost every one with whom he conversed. It is the opinion of many that he did more good by his personal conversations than by his public addresses.

His *zeal* and *resolution* in the work of the ministry was eminent and persevering. He entered the ministry at an advanced period

of life, and he seems to have felt and labored as though the work of a whole life was crowded into a few short years. A passionate ardor for the salvation of men and the glory of God animated and urged his feeble frame on to prodigious labors. He performed a circuit of about four hundred miles every month for a number of years in succession; and preached almost every day, and sometimes twice a day, during the whole period. Besides which, he would visit monthly almost every family that attended his meetings. He would never pass the house of a brother or sister without making a call, though but for a minute. He would often get the people of one neighborhood to go with him some ten or twenty miles to another to hold a meeting; but though he might start in company with them, he would soon push ahead and call on some family by the way; and by the time the company arrived he would be ready to join them again, and perhaps repeat the same process a number of times during the journey. There was not a by-way nor secluded house in his whole circuit but what he knew. No storms, no heat, no cold, no weariness could prevent him from attending to his appointments. Often, when arrived at the house of a brother in a storm, and worn down with fatigue, he would be invited and urged to stop, and not go on to his appointment, but he would invariably reply: "Never say stop to me, but *go, go, go!*" And he did go until the machinery of life was worn out.

*He devoted all the sympathies and energies of his soul and body to the work of the ministry.* God had deprived him of all his family, save one son, and had given his earthly property to the burning element; and thus weaned and disentangled from the world, and dead thereto, he came to live only to God, and to bestow every affection and every power upon the work to which God had most manifestly called him. He conversed much, but it was almost wholly upon religion. He spake of the world, only to introduce God; of time, to lead the thoughts on to eternity. He gave himself no leisure time. He frequently rode ten or fifteen miles after preaching, in the evening, in the dark and through the mud, that he might be in season to his appointment the next day; and in the morning would visit a number of families before breakfast. He thought, he felt, he labored, he prayed for the

good of souls. Himself he denied, annihilated, sunk into the ocean of disinterested benevolence.

Thus living and acting he was very useful. He baptized almost every Sabbath during the whole of his ministry; and God blessed his labors to the conversion of many perishing sinners. President Edwards has said, that "a man of ordinary capacity will do more with *zeal*, and *resolution*, than one of ten times the parts and learning without them: more may be done with them in a few days or weeks than can be done without them in many years." Mr. Dale was an example of the energy of this zeal and resolution, and it might be well for some of our men of "parts and learning" to consider this saying of Edwards, and look on the example of Mr. Dale, and imitate.

So blameless was his life, so heavenly his mind, and so entirely devoted to the good of others his whole labors, that no infidel or scoffer of religion ever charged him with hypocrisy, or impeached the integrity of his character. He was "a burning and a shining light," and stood confessedly an example of purity and devotedness as an ambassador for Christ. Though dead, he yet speaketh; and many hear his voice. I have conversed with numbers lately brought to the obedience of the faith, who ascribe their first serious impressions to his discourses either public or private. While on earth many blessed him; and we doubt not, that at the great day of final accounts, the Judge of all will say to him: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

## EDWIN W. WOODSON.

AMONG the "Lives of Virginia Baptist Ministers" ELDER E. W. WOODSON deserves a place. The only information obtained concerning him is furnished in the sketch below, from the pen of Rev. M. Ellison. We remember to have met him during the period he labored in Western Virginia as a missionary. It was a pleasant interview. He was a man of more than ordinary intelligence, and his labors were attended with beneficial results. Mr. Ellison says: "Of his birth, education, or the circumstances of his early life, I know but little. He emigrated with his widowed mother and family, consisting of another son and several daughters, from Eastern Virginia, to the bounds of the Greenbrier Association, about the year 1830, and was employed for a time by the Board of the General Association of Virginia as a missionary. Meantime he married a young widow lady, Mrs. A. Roberts, by whom he had three or four sons and two daughters, who still survive, and who reside in Monroe County, near the Red Sulphur Springs.

"Elder Woodson was over the size of ordinary men, well proportioned, had a lively eye, expressive countenance, and gentlemanly deportment. He was a man of honorable aims, conscientiously conforming his life to the laws of Christ in his intercourse with the world. He was highly esteemed as a man, as a Christian, and as a minister of the gospel by all who knew him.

"For several years before his death he was compelled to labor at home during the week to support his family, but continued to preach regularly on Lord's day, at several points around his residence. He preached for a limited period for the Walker's Creek Church, Peterstown, and Red Sulphur Churches, and probably others; but the Board was compelled for want of funds to drop a number of its missionaries. Brother Woodson was one of these, and being in debt, and having a family to support, dependent on his labors, he reluctantly circumscribed his ministerial labors mainly to Sabbath preaching, and applied himself with vigor and perseverance

to the farm, by which he succeeded in placing his family in a condition to retain their home and sustain themselves. He was heard to observe, that he would greatly prefer spending his whole time in the work of the ministry if he could be sustained; but finding the churches either unable or unwilling to afford the needed aid, he felt compelled to turn his attention to making a support for himself and family. He consequently refused to take the pastoral oversight of any church, because he could not fully discharge the duties required; but chose to preach whenever he could, as calls were incidentally made.

“This line was pursued till he closed his earthly labors. How much is lost to the cause of Christ because so many, like Brother Woodson, are driven from their appropriate work of preaching the gospel for want of support! It ought not so to be.

“Elder Woodson had a studious, inquisitive mind; when it laid hold of a subject it was with a view to the greatest amount of practical good. The conclusions thus formed were very generally sound. In doctrine and practice he was a safe guide. His preaching was mainly persuasive and exhortative. It did not partake much of a controversial character, but he was immovably firm in the maintenance of Baptist tenets.

“He once indulged Pedobaptist views, and where he first embraced religion attended a camp-meeting with a view to join the Methodists; but it happened that a celebrated preacher among them discoursed on the subject of baptism, and from the misquotations and misapplications of the Word of God, our young disciple was led to suspect that the cause denouncing such work was not the cause of God and truth. He deferred joining till the subject was fully settled in his own mind from a personal investigation, which resulted in making him a confirmed Baptist.

“I am unable to recollect the time and circumstances of his death, but my impression is, that he died about the year 1850. The disease of which he died was pneumonia. His death was peaceful and happy, as his life had been pious and useful. His loss was most severely felt in the community where he resided and was best known.”



## JOSEPH ELLISON.

THE following facts are supplied by Rev. M. Ellison :—

ELDER JOSEPH ELLISON was born in Monroe County, Virginia, on Hand's Creek, about the year 1795. His father, John Ellison, was a licentiate minister in the Baptist church for many years before his death.. John, and James Ellison, my grandfather, both preachers, were brothers, and Joseph and my father, Elder James Ellison, were own cousins. Our family, I think, is of English descent, and my recollection is that my grandfather came from New Jersey to Virginia.

The endowments of body and mind possessed by the subject of this sketch were of a medium grade, and but few phrenologists would have assigned him the pulpit as his appropriate place. But God chooses not as man chooses. His chief qualification for the pulpit was his deep-toned piety. With this to prompt his efforts, he made considerable proficiency in the acquisition and communication of religious knowledge. His mind was formed more for conciliation than controversy; and partook more largely of the peace-making than of the peace-breaking element, rendering him a very agreeable companion.

Although his father was possessed of a competency, and might have given his family a good education, yet in a new country so sparsely settled, and at a time when the savage foe was invading the infant settlements, it is not surprising that young Joseph, the oldest son, should have received little scholastic training. By close application these early disadvantages were so far overcome that he prepared himself to be clearly understood in his public discourses by the masses. His Bible and hymn-book were his main sources of information.

About the year 1820 there was a revival of religion in the Indian Creek Church, which brought considerable accessions to her number; Mr. Ellison and wife were among them. His entrance into the ministry took place some ten years afterwards. Several of the young brethren, moved by their *first love* to

appoint meetings for prayer and exhortation, were invited from house to house, when each would pray, sing, and give a word of exhortation. This was their college, in which each was teacher and each a pupil. Here, and thus, graduated some of the most efficient ministers among us.

His preaching was almost uniformly experimental. His opportunities did not allow him to be an able expositor of the Scriptures, yet his views were in the main good, and he would deal out many sterling truths in his sermons, especially bearing on experimental religion. His labors were mainly directed to professors of religion, exhibiting the love of Christ to His people, and the love they should bear to Him. He loved to strip the sinner of everything of which he could boast, and exhibit the Saviour as the only but all-sufficient remedy. He was eminently persuasive in his manner. At his death he left a widow, who soon followed him, and several children.

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### JOHNSON KEATON.

WE are indebted to Rev. M. Ellison for the following:—

ELDER KEATON was born in Monroe County, Virginia. His mother was a member of the Indian Creek Baptist Church, and lived and died a very pious Christian; his father died before I knew the family. He had one brother and four sisters, all professors of religion, and belonging to the Baptist church.

His education was very limited, enabling him at his entrance on the ministry scarcely to read or write intelligibly; but by close application considerable improvement was made, so that he not only read, but also spoke with accuracy.

His natural endowments were good. A little over medium size, his constitution was uncommonly firm and strong. He possessed a vigorous mind, quick perception, good memory, acute reasoning powers, ardent temperament, and much independence of thought. He placed great reliance upon the soundness and cer-

tainty of his conclusions, being, in his own estimation, logically drawn from the premises established. His talents were of the controversial order, and his self-confidence qualified him for this kind of labor, so that his brethren left him a good deal of that kind of work to do.

His voice was clear and strong, but he would open his subject deliberately, and in his ordinary tone of voice, and rise with his theme, so as to hold his subject and his delivery under his control, and was mainly free from that singing intonation which ruins the delivery of many of his less-gifted brethren. His gestures were not artificial, but natural and expressive; sometimes too violent for the pulpit. As he pursued his theme, diverging rays would seem to reflect on many kindred topics, and he would stop and so state his point that conviction of its truth was fastened on the hearer, as he supposed. He would suddenly drop the point, by saying, "a word to the wise is sufficient," or "I speak as unto wise men; judge ye what I say."

His union with the church took place after his marriage, but while he was comparatively young, being about the year 1820. He soon commenced exercising a gift, and was ordained about 1825. He labored considerably in his own region of country, and frequently at distant points, as a correspondent to other associations, and on other occasions, and was much beloved by a large circle of acquaintances. His labors seemed to be blessed.

Several causes had been at work tending to alienate Elder Keaton from some of his prominent brethren of the Greenbrier Association. Whatever they were, they ultimately were interwoven with the missionary question, and resulted in the withdrawal of the Indian Creek Church, of which he was a member and pastor, from the Greenbrier Association, and their union with the New River Association, which was decidedly anti-missionary. The Indian Creek Church enlisted fractions of some other churches belonging to the Greenbrier Association, out of which the present Indian Creek Association was formed. These events transpired between the years 1838 and 1842. The Greenbrier Association has recently made some effort toward effecting a union, but as yet without success. The main cause pleaded against the missionary bodies was, that a connection with those bodies was made a test

of fellowship. It has been strongly hoped that time had refuted this plea, as in almost every instance the anti-missionary bodies make non-connection with the missionary bodies a test of fellowship. Thus doing the very thing for which they professed to leave us, and which they were erroneously trying to fix upon us.

Elder Keaton was not less abundant in his labors in his new field, spending much of his time in building up the new interest, which owed its very existence to his labors. His powerful mind directed its energies to the opposition of the mission cause. He thus too nearly advocated anti-means, anti-efforts upon the part of the church, placing everything upon the Divine decrees, and too nearly ignoring the specific line of duty revealed in the Word of God. The result was, that his efficiency was impaired, and the churches he served were not as active, and consequently not as prosperous, as otherwise they might have been. The Indian Creek Association was organized about the year 1842, with 162 members. She now numbers about 200, after an existence of seventeen years, which is an increase of a fraction over two per year. His labors would doubtless have been much more useful had he remained with the Greenbrier Association.

He passed from his earthly labors about the year 1850, much lamented by a large circle of friends and acquaintances, and left a widow and eight or ten children to mourn their loss.

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## JOSIAH OSBURNE.

THE early history of the Baptists of this State could not be faithfully written without a record of the useful influence of him whose name stands at the head of this sketch. Long and earnestly did he toil in the then sparsely-settled regions of Western and Northwestern Virginia, and marked was the success which attended his ministry.

MR. OSBURNE was connected with a Presbyterian family, and was born March 5th, 1750. He seems to have been reared to habits of industry and sobriety, and taught to respect the claims of religion. Nor was he without compunctions of conscience in

early life. His conduct being circumspect, these convictions proceeded no further than to induce a pharisaical reliance on his own deeds of morality. He continued in this state of mind until he left the paternal roof, when, exposed to temptations, he yielded to unholy indulgences, and became a reckless transgressor. But God suffered him not to plunge, as he seemed determined, into the vortex of ruin.

About the year 1778 he was brought under the ministrations of a Baptist preacher, and, through his instrumentality, arrested in his sinful course. Deep and pungent was his sorrow for sin, and, in his ignorance of the plan of salvation, not a ray of hope shone in upon the darkness of his soul. Strange, that one religiously educated should not at once have fled for refuge to Christ. But such is the condition of all men. They are blinded by the god of this world, and until driven by absolute despair of themselves, will not test the power and grace of the gospel.

Thus this young man was led to know Christ. By a painful survey of the past he saw the utter impossibility of repairing, by future obedience, the breach which existed between God and himself. He saw, also, that Jesus was an almighty and willing Redeemer, and to his hands he committed his immortal interests. His views of the plan of salvation became more and more distinct, and he found himself under the influence of an irresistible impulse to recommend his newly-found Saviour to others. How natural this desire! This desire he gratified. He united with a church in Hardy County, and began to exhort. But a sense of the magnitude of the work, and his own inadequacy, deterred him from at once entering into the ministry. After various struggles he became satisfied on the subject, by reflection on the words of the Apostle: "Things despised hath God chosen, yea, and things which are not, to bring to naught things that are." He began to speak, and with great success, as an expositor of God's word and a proclaimer of the gospel.

Now commenced a course of mental discipline the results of which were surprising. He was scarcely able to read. Each time he spoke he had almost promised himself it would be the last attempt; but he continued to apply himself to study, until he became not only a good reader, but capable of expressing his

thoughts on paper with remarkable clearness and force. This is shown by the treatise he published a few years after.

He continued as a licentiate to labor in the County of Hardy, until the year 1794, when he removed to Greenbrier County. Previous to this removal, he had been eminently useful. Referring to an extensive work of revival in which he participated, he says: "In this revival a number of members were added—the mouths of gainsayers were stopped. The people's mouths, ears, hearts, doors, were all open to receive the Word. Now, the time of the singing of birds was come, and the voice of the turtle was heard in the land, which caused the heart of the mourning preacher to rejoice in his God, and to say with the prophet, Zion's cords are lengthened, and her stakes are strengthened. Thus, where darkness reigned, and the savage yell was heard, the Lord opened a wide and effectual door for the preaching of Jesus, by which numbers felt the virtue of his blood and were brought home to God."

Elder John Alderson, alluding to his removal in 1794, thus writes: "Brother Osburne, then a licensed preacher, moved from Lost River, Hardy County, and settled on the Big Levels of Greenbrier, where there was an arm of our church. Thanks to the Lord, we have stood together ever since."

The influence of this excellent man seems to have been extended and happy. Semple, in his History, thus refers to him: "Mr. Osburne's labors in the ministry have been exceedingly blessed in the country where he resides. As a preacher he stands equal, if not superior, to any in that country. He has a singular turn for affecting the feelings, so that at associations and large meetings it usually devolves upon him to close the meeting. In such cases God has often owned his exhortations.

"A few years ago he was drawn into a debate about believers' baptism, by some of the Pedobaptists. In consequence of this, his mind was led to think much on the subject, and, finally, to commit his thoughts to writing. This he did in such an able manner that his friends insisted on printing it. He consented, and it appeared under the title of David and Goliath. By many this is considered one of the best treatises on baptism that has ever been published."

## GEORGE NORTHAM.

ELDER GEORGE NORTHAM was born in the County of Accomac, September 15, 1793. His father, Major Northam, was a man of the world, and exercised no other than a worldly influence over his family; and the influences by which he was otherwise surrounded seem not to have been very favorable. A communication which, after his death, appeared in the Religious Herald, from some unknown correspondent, will illustrate his early history. The facts referred to correspond with statements made by others.

“Elder Northam was the son of Major Northam, who lived in a section of country that would, in this enlightened day, be notorious for its wickedness, known as Mesongoes, Accomac County, Virginia. His father was exceedingly fond of music, and at an early age presented his son George with a fiddle, requesting him to learn, and thus before he could scarcely read the jig he played. He was counted quite an expert hand with this instrument. At this day religious meetings were never known in the neighborhood; nothing but drunkenness and swearing was heard or thought of, and in which George was the leader.

“At the age of twelve years young Northam lost his father. Disposed to be reckless and dissipated he now gave way to his unbridled passions, going to every party; and at every place of amusement was he the welcome guest, both for his wit and agreeable manners, and as a musician. At every ball he was the first to show his great talent for music. Every body was pleased with the performances of young Northam, but the more grave thought he would be a ruined man. On the 1st October, 1815, there was to be a great party or ball in the neighborhood, and accordingly, as a matter of course, young Northam was selected as the chief actor on the violin. At this time young Northam had entered into a copartnership with a company of men engaged in getting ship-timber in Drummond Swamp. But this project failed, by which young Northam lost his year's labor. However, he attended the ball, and all seem to have had a merry time.

“This party ended with an appointment for another, at a neighbor’s, on Saturday night, and young Northam agreed to attend. But God directed a different course for him. Saturday evening came, and young Northam tuned his violin, placed it back in the case, and went to his room and dressed himself to go to the party. After completing his toilet he returned to the room which he had left to get his violin, and as the weather was cold he stopped a moment to warm himself by the fire; and while sitting at the fire musing upon some favorite jig, his attention was aroused by the music of another one on the violin. This seems strange. But he had left the case open in which he had placed the violin, and the air struck upon the strings, that caused the music. And no doubt it was one of God’s mysterious providences, in which he intended to call him from nature’s darkness to light. Young Northam started up as if surprised, and asked his mother if she heard his fiddle play. He stood for some minutes in deep study, and then took out his fiddle and held it in his hand, and addressed himself to it in the following language, as well as I can recollect: ‘Well, if the devil has such full possession of you as to play without your master, he will get me next if I keep you, and I am determined to destroy you in this fire;’ and, suiting his action to his words, he put the fiddle in the fire. The by-standers begged him not to do it. But that firmness of character which he always possessed, and which always marked his action as long as I knew him, prevailed. One of the by-standers reproached him, and said he must be a fool to throw away such a valuable article, that he would have given him fifteen dollars for it. He then begged him to sell the mahogany case, but Northam refused, and arose from his seat, took the case off the mantle-piece, and put that in the fire, saying, as he did so, to his companions, that ‘It had well-nigh ruined him, and it should not go into the hands of any other man.’

“At this time the company were all waiting with anxious solicitude for his arrival; but he came not, and at last a party of young men went in search of him, and the author of this formed one of that company. We reached the house, and without any ceremony went in; to our great surprise we found him reading a book, before the fire. One of the company seized the book, a



scuffle ensued, but all joining against him succeeded in tearing from him that book; and, to our surprise, the young man that held it in his hand cried out, 'it is the Bible!' Nor need I stop to tell how decided he was for reading that book. We begged, we pulled him, and tried to hire him to go to the ball, but it was of no use. He told us he had played the last fiddle, danced the last time, and attended the last ball. He had exchanged his fiddle for the Bible, and he wished we would follow his example. We did not tarry long to hear his convicting story, but left with heavy hearts, at the thought of losing so valuable an auxiliary to our parties, to tell the story to the company.

"I need not tell you of the surprise that passed like a shock through the ball-room. A thousand conjectures and predictions were alternately uttered—some, he will not hold out a day, etc.

"Next day was Sunday, and we all fully expected that by this time he would be ready to join us, as it was a customary thing to commence a ball on Saturday night and keep it up all day Sunday and Sunday night. But the next day, and perhaps the first time in his life before, young Northam went some twelve miles to attend a meeting, and thus from Sabbath to Sabbath did he continue to attend religious worship until he professed conversion; and I think, as well as my memory serves me, he professed religion at home on a Saturday night. The next day, which was Sunday, he went to church, told Mr. Waters who preached that he held a hope through grace in Christ Jesus, and that he wished to follow him in some remarks; or, rather, wished to tell the state of his mind to the congregation. Accordingly, when the preacher closed his sermon he called upon Mr. Northam to make some remarks. At this call the audience was thunder-struck. Young Northam arose and began to relate the feelings which had brought him to that great change, and from the ball-room to the church. He spoke with firmness and candor, and a large portion of the congregation was melted to tears.

"At the close of his maiden speech he gave notice that there would be a prayer-meeting in his immediate neighborhood, and scores flocked to this prayer-meeting more from novelty than anything else. It was a new thing, (a *prayer-meeting* in that neighborhood,) and still stranger, Mr. George Northam was to hold it!

However, the time came, and the congregation met; the house could not hold half the people; curiosity had brought them there more for sport than anything else. But, at the appointed hour, young Northam arose with the same book that was torn away from him the evening from which he dated his conviction, and read the eleventh chapter of Matthew; but did not confine himself to a single verse, but commented at large, commencing at the fifth verse, declaring that he had been spiritually blind, etc. He dwelt longer on the seventh verse: 'What went ye out into the wilderness to see? A reed shaken with the wind?' and here he made his remarks appropriate by contrasting the same with himself. He made also another illustration with himself from the twelfth verse: 'The kingdom of heaven suffereth violence, and the violent take it by force.' Spoke of the violent wringing from his hand this book by force, because it revealed the way to the kingdom of heaven.

"He carefully reviewed the chapter, making his illustrations from the scenes around him, and though it was only my privilege to hear him but a short time, yet I doubt if he ever preached a better sermon, though he in after-years became a hard student. He continued to keep up his prayer-meetings during the week nights until the fourth Sunday in October. At the baptizing, quite a number was received into the church, and went down into the water with him. He was soon licensed to preach, and continued to labor in the field he had already opened until 1818, when he was ordained, and in 1819 he accepted a call from Middlesex County, Virginia, where he moved. After this time I knew nothing of him until we met in Washington. He was then going to college, where he remained three sessions. While at college he preached for the church at the Navy Yard. We both left Washington about the same time. I went to Florida, and he went to Middlesex. After this time I saw or heard but little of him. His character is well known through Eastern Virginia, and all who knew him loved him."

After his removal to Middlesex County, as stated above, he took charge of Zoar Church, then so far reduced as to contain but one male member, with a few female and colored members. His ministry here was eminently successful. He was permitted to see many uniting themselves with this little one. During his pas-

torate here, he connected himself as a student with the Columbian College, remaining two sessions. His progress, in the partial course pursued, was highly creditable to him. He was afterwards called to the charge of Clark's Neck and Hermitage Churches, and was much honored of God in their midst.

It became apparent to him, in 1848, that it was the will of God he should transfer his labors to another field. Receiving a call from Menokin and Nomini Churches, in Westmoreland County, he removed thither, and commenced a course of ministerial labor which seems to have been signally successful.

A short time before his death he resigned the care of these churches, to assume the duties of an agent on behalf of Columbian College. His health, however, soon failed, and after a brief illness he expired November 28, 1854. Thus he soon followed his beloved wife and several children to the grave, leaving a son and daughter to lament his death. His son has since taken his place in the ministry. In a reference to his character in the minutes of the Rappahannock Association, the following just tribute to his memory is given:—

“Elder Northam was a man of ardent piety, of dignified deportment, and great circumspection. He never failed to commend himself to every community in which he resided, and thereby commanded an influence above that of many, his superiors in talents. He was actively engaged in all the benevolent objects of the day. His efforts in behalf of the temperance cause contributed very much to change the character of the whole community where he lived. We may say of this brother, that ‘he was a good man, full of the Holy Ghost,’ and that ‘much people were added to the Lord.’ Brother Northam closed his useful life as might have been expected—in peace. His last words were: ‘It is all right; it will soon be over.’”

## JOHN LELAND.

THIS familiar name is associated with much of the earlier history of Virginia Baptists. It was with some a despised name, but dear to the hearts of many, with whose experience of the Divine mercy it had become identified. It is deemed appropriate to give it a place in these pages.

JOHN LELAND was born in Grafton, Massachusetts, May 14th, 1754. The death of George the Second and the coronation of George the Third were events occurring in his childhood, which were imprinted on his memory. He grew up amid the stirring incidents which brought on the Revolution, and imbibed an unconquerable sentiment of hostility to civil and ecclesiastical oppression.

His parents were professed religionists. He states that his father presented his first child for baptism, and in doing it, the passage, "who hath required this at your hands?" was strongly impressed upon his mind. Six other children were born before he ventured to have them to receive the rite. John was among the number. Being about three years old, when he ascertained the object of the meeting, he ran away, and, falling, received an injury, which caused the blood to flow freely from his face. He was afterwards forced to the baptismal water. He says: "All the merit of this transaction I must give to the maid who caught me, my father, and the minister, for I was not a voluntary candidate, but a reluctant subject, forced against my will."

He was in early life fond of study. He could read the Bible at five years of age. His education did not exceed the ordinary branches taught in the common schools of that day. Having access to few books, the Bible was his constant companion. He seems, however, to have been a headstrong, unmanageable boy, being, as he says, "in all evil, full of vanity, exceedingly attached to frolicking and foolish wickedness."

In his eighteenth year he became the subject of religious impressions. After various conflicting views and feelings, about

the year 1774 he was led, as he says, to the following conclusions:—

*“First.* To see the extent and purity of the holy law. That it was the perfect rule of eternal right, which arose from the relations that exist between God and man, and between man and man; that it will remain unalterable while the perfections of God and the faculties of men exist; and that the least deviation from this rule is sin.

*“Secondly.* By looking into the law, as a clear glass, to see my own weakness and wickedness. Here I found myself as incompetent to repent and believe in Jesus, as I was to keep the whole law. Never was a poor creature more perplexed with a hard, unyielding heart, and a corrupt nature, than I was. I often compared my heart to a spring of water, rising up against God and godliness.

*“Thirdly.* To view the justice of God in my condemnation. Never did the benevolence of God appear more pleasant to me than justice did. I was not willing to be damned; but thought if damnation must be my lot, it would be some relief to my mind that God would be just.

*“Fourthly.* To discover the sufficiency of a Mediator. For a number of months before I had a settled hope of my interest in Christ, the plan of atonement, by the blood of the Lamb, appeared to me as plain as ever it has since.”

He was baptized June, 1774. He began to speak, with other young men, and even to preach before his baptism. He joined Bellingham Church in the fall of the year, and by them was licensed to preach. The next year he came to Virginia, and was absent from home eight months.

He was married to Miss Sally Devine, of Hopkinton, September 30, 1776, and immediately left for a second visit to Virginia, reaching the County of Culpepper, March, 1777. Afterwards, referring to this period, he says: “At Mount Poney, in Culpepper, I joined the church, and undertook to preach among them half the Sundays. In August I was ordained by the choice of the church, without the imposition of the hands of a presbytery. As this was a departure from the usage of the churches in Virginia, I was not generally fellowshipped by them. I spent all my

time traveling and preaching, and had large congregations. The first person that I baptized was Betsey Tillery. I saw her in 1814. She had then supported a Christian character for thirty-eight years. In the close of the year 1777 I traveled as far South as Pee Dee River, in South Carolina, and returned to Culpepper early in 1778. Soon after this, I removed into Orange County, where I acquired a residence, and where I continued all the time of my stay in Virginia. My stay in Culpepper was not a blessing to the people. I was too young and roving to be looked up to as a pastor. Difficulties arose, the church split, and I just obtained a dismissal and recommendation. God had another man for Mount Poney Church. William Mason became their pastor, and he has done wonders in the name of Jesus. Having moved to Orange, I commenced my labors with ardor. Twelve and fourteen times a week I frequently preached. But, notwithstanding the constancy of my preaching, and the multitudes that attended, there was but small appearance of the work of God's spirit. I said before, I knew my heart did not burn with the holy fire as it ought to."

In 1779 he traveled extensively in all the lower counties of Virginia, as well as some of the upper counties. "In June of this year," he says, "the first camp-meeting I ever heard of was attended in Caroline County. By arrangement, eight or ten Baptist preachers held the meeting three days and nights, but as nothing extraordinary followed, it was not repeated." He thus refers to a circumstance occurring during this year: "I was returning from Bedford, and had an evening meeting at a place called the North Garden. After preaching was over, a Mrs. Baily informed me that she had a desire to be baptized, but her husband had told her, if she was ever baptized he would whip her within an inch of her life, and kill the man that should baptize her. That he had once seen me, and liked me so well that he said, if Leland should come that way he might baptize her; and now she wished to embrace the opportunity. I asked her, if she was willing to suffer, on supposition her husband should revolt to his first resolution. 'Yes,' said she; 'if I am whipped, my Saviour had long furrows plowed upon his back.' 'Well,' said I, 'if you will venture your back, I will venture my head.' Accord-

ingly, the candles were lighted, we went to the water, and she was baptized."

The fall of 1777 seems to have been with him a season of great spiritual enjoyment. He says: "For eight months after this I had the spirit of prayer to a degree beyond what I ever had it in my life; and, if I mistake not, my preaching savored a little of the same spirit. My field of preaching was from Orange down to York, about 120 miles. From November, 1779, to July, 1780, I baptized 130, the chiefest of whom professed to be the seals of my ministry. As this was the first time that ever such a work attended my ministry, it was refreshing indeed; nor can I think of it now, without soft emotions of heart. The chiefest of my success was in York, where Lord Cornwallis and the British army were made prisoners, in October, 1781. Matthew Wood, Robert Stacy, and Thomas Cheesman, (all preachers afterwards,) were the children of this revival."

"At the close of the eight months which I am now treating of, as I was taking leave of the young disciples in York, to return home to Orange, and was preaching to them, from 'Little children, keep yourselves from idols,' I was taken with a pain in my head, and an ague, followed by a bilious fever; and preached not again for eighteen weeks. Reports reached my home that I was dead, and a kind of funeral sermon was preached on the occasion. Notwithstanding this, I was carried home in a carriage, after six weeks' sickness, but did not preach until twelve weeks more had elapsed. In this sickness my mind was greatly depressed. The spirit of prayer left me. My hope for heaven was shaken to the centre. The truth of what I had been preaching was doubted. The fear that I had been governed by an ambitious spirit, like Jehu, was great. In short, I was a poor, forlorn, sick worm of the dust.

"One thing, however, stuck by me, because I felt it, viz. : 'That death unto sin and a new birth unto righteousness, were absolutely necessary to constitute a man either safe or happy.'"

During the next four years, about the close of the war, but little, religiously, was done. In 1784 he traveled as far as Philadelphia, preaching in the hall of the University, and in the streets. He returned, and took a tour South as far as the Dismal Swamp.

In 1785 he repeated his visit to North Carolina, spending six weeks in the tour. An interesting state of things in various middle counties of the State was now enjoyed, and his labors in this region were abundant.

The year 1786 was signalized as a season of great religious prosperity with him. He thus refers to the celebrated Samuel Harris. "In August, the same year, I attended a meeting of the General Committee, at Buckingham; after which I traveled southward to Pittsylvania, to visit that great man of God, Rev. Samuel Harris. I had met Mr. Harris on the banks of James River, and accompanied him at his meetings through Goochland, Fluvanna, and Louisa, to Orange. At a meeting in Goochland, after preaching was over, Mr. Harris went into the yard, and sat down in the shade, while the people were weeping in the meeting-house, and telling what God had done for them, in order to be baptized. A gentlewoman addressed Mr. Harris as follows: 'Mr. Harris, what do you think all this weeping is for? are not all those tears like the tears of a crocodile? I believe I could cry as well as any of them, if I chose to act the hypocrite.' On this address, Mr. Harris drew a dollar out of his pocket, and replied: 'Good woman, I will give you this dollar for a tear, and repeat it ten times;' but the woman shed no tears."

In the year 1787 he submitted to ordination. He thus refers to the condition of things in the two years following: "In June, 1787, I was ordained by laying on of hands. The ministers that officiated were Nathaniel Sanders, John Waller, and John Price. By this not only a union took place between myself and others, but it was a small link in the chain of events which produced a union among all the Baptists in Virginia not long afterwards.

"In 1787 old Colonel Harris made me a visit, whose coming called out a vast crowd of ministers and people. His eyes—his every motion was preaching; but after he had read his text, his mind was so dark that he could not preach; and of course the lot fell on me.

"From my house Colonel Harris went down to Spottsylvania, where the work of the Lord, like a mighty torrent, broke out under his ministry. A few weeks afterwards I went down through Spottsylvania and Caroline, and was glad to see the grace of



God; but was extremely mortified to find myself so far behind the work of God. In this visit, however, I caught the spirit of prayer, which lasted me home. Indeed, before I got home, I gained an evidence that God would work in Orange. Having such confidence, I addressed myself to the work of the ministry with fresh courage. There was a dancing-school set up in the vicinity which was much in my way. On Sunday, after service, I told the people that I had opened a dancing-school, which I would attend one quarter gratis: that I would fiddle the tune which the angels sang, if they would dance repentance on their knees. The project succeeded; the dancing-school gave way, and my meetings were thronged. Solemnity, sobs, sighs, and tears soon appeared. The last Sunday in October I began to baptize those who were brought out, and the work prevailed greatly. The tract of land which I occupied in this revival was more than twenty miles square; including the corners of Orange, Culpepper, Spottsylvania, and Louisa.

“When the work seemed to languish in one neighborhood it would break out in another, and, consequently, there was a continual fall of heavenly rain from October, 1787, until March, 1789, during which time I baptized about 400. Precisely 300 of them were baptized in 1788—more than I have ever baptized in any other year. During the ingathering, the following event took place. In the south part of Orange a man took his gun with the profession to kill me. He had given his consent for his wife to be baptized, and the meeting was appointed for that purpose; but when we got to the place, and I had taken her by the hand to lead her into the water, there was an alarm that the man was coming with his gun. While a detachment of the congregation went to meet the man, to pacify him, I thought, ‘Now, or never,’ and baptized her. No mischief ensued.”

About the year 1789 he returned to New England. He thus alludes to this event: “In 1790 I traveled into New England, to see my father and relations. I preached on the way, going and coming. The term of my absence from home was four months. The number baptized was thirty two.

“The winter following I made my arrangements to move into New England. Having baptized precisely seven hundred while

I lived there, and leaving two churches, one in Orange and the other in Louisa; the first containing three hundred, and the other two hundred members. On the last of March I started with my family, of a wife and eight children, and a small quantum of effects, and traveled by land to Fredericksburg, where I took ship for New England. We fell down the Rappahannock River, crossed the Chesapeake, and entered the sea between the Capes of Henry and Charles."

He removed to Cheshire, Massachusetts, in 1792, making this his home, for the most part, in subsequent life. Frequent journeys were taken for the purpose of preaching, in one of which he says: "I met eight old preachers, whose average age was eighty years. One of these was the venerable Backus." In another, he remarks: "In November, 1801, I journeyed to the South, as far as Washington, in charge of a cheese, sent to President Jefferson. Notwithstanding my charge, I preached all the way there, and on my return." This cheese was said to have had in it 1400 pounds of curd, and have weighed, when taken from the press, 900 pounds. It would seem that he became somewhat involved in the political bitterness of that period. He remarks: "After this I lived several years in great barrenness of soul, and had but little (if any) success."

Virginia was visited by him again in December, 1813. Concerning this, he remarks: "I started again for Virginia; and preaching on the way to Washington, I crossed the Potomac into Virginia the last of January, 1814. I was in the State eighty days, in which time I traveled seven hundred miles, and preached more than seventy times. I never had before, I never have since preached, nor do I ever expect to preach to as many people in so short a time. The kindness of the people to their old friend, whom they had not seen for sixteen years, was unbounded. I shall never forget it while my memory remains. I reached Richmond on Saturday, March fifth. The Sunday before that, Elder Courtney had baptized seventy-five persons in the basin on the canal. He descended into the water, and took his stand, from which he did not remove until all were baptized. He had assistants who led the candidates to and from him; and he performed the whole in seventeen minutes, notwithstanding he was seventy years old. The chiefest of the candidates were people of color.

As I returned home, I preached in Dr. Staughton's meeting-house in Philadelphia, on the evening preceding the meeting of the great convention which formed the plan of the missionary society. I arrived at home in June, after an absence of six months; having traveled in that time 1800 miles, and preached about one hundred and fifty times."

About the year 1820 he makes the following record: "Since I began to preach in 1774 I have traveled distances, which together, would form a girdle nearly sufficient to go round the terraqueous globe three times. The number of sermons which I have preached is not far from 8000. The number of persons that I have baptized is 1278. The number of Baptist ministers whom I have personally known is 962. Those of them whom I have heard preach, in number, make 303. Those who have died, (whose deaths I have heard of,) amount to 300. The number that have visited me at my house is 207. The pamphlets which I have written, which have been published, are about 30.

"I am now in the decline of life, having lived nearly two-thirds of a century. When Jacob had lived twice as long, his days had been few and evil. I have spent my years like a tale that is told. Looking over the foregoing narrative, there is proof enough of imperfection; and yet what I have written is the best part of my life. A history seven times as large might be written of my errors in judgment—incorrectness of behavior, and baseness of heart. My only hope of acceptance with God is in the blood and righteousness of Jesus Christ. And when I come to Christ for pardon, I come as an old gray-headed sinner; in the language of the publican, 'God be merciful to me a sinner.'"

Another entry we find in his journal: "March 25, 1827. Baptized ten candidates, which makes my baptismal number 1362. It is not probable that I ever shall baptize many (if any) more.

"From pretty correct information, I find I have now living eighty-two descendants, including children, grandchildren, and great-grandchildren. A few of my posterity have died at their respective homes; but I have never had a coffin or death at my house.

"If a conscious sinner may apply words to himself which were

spoken of Abraham, they are as follows: 'For I called him alone, and blessed him, and increased him.'"

The following also we extract: "December 7, 1828. This day, for the first time, I baptized a man in a font, near the pulpit, in Albany. During my stay in Albany, which was four days, I was introduced to three governors. My rusticity of manners and the humble rank I fill, make such interviews more painful than flattering."

"May 14, 1831. I am yet living and enjoying good health. The year past I have had a large epistolary correspondence with distant friends; and have been advertised in the newspapers, throughout the States, as an infidel and an outcast. May the Lord increase my faith and make me more holy, which will be the best refutation of the libel. From the uttermost parts of the earth have we heard songs, even glory to the righteous; but I said, My leanness, my leanness! It is now said, that there is a great ingathering into the fold of Christ in all the country around; but, according to appearances, I am left behind. Well, let me, like John the Baptist, be full of joy, that others increase while I decrease. I have had my day, and must now give way to the young. The unchangeable God has one class of servants after another to work in his vineyard.

"July 11. Why art thou cast down, O my soul! The morning cometh as well as the night. Since writing the above note, God has graciously poured out his spirit in Hancock.

"Yesterday I baptized ten, which, together with three scattering ones, raises my baptismal list to 1484.

"Baptism does not put away the filth of the flesh; it is the answer of a good conscience toward God, and only figures out the salvation of the soul; which is by the resurrection of Jesus Christ from the dead, who died for our sins, and rose again for our justification."

"May 14, 1834. I am this day fourscore years old; have just returned from Chatham, (thirty miles off,) where I preached three times, at the opening of a new meeting-house, and this day at Cheshire, to 600 people, by estimation. I have now several little preaching tours appointed; but my Maker only knows whether life and strength will be given me to fill them.

"It is now sixty years since I began to preach. But, ah! how little I have done! and how imperfect that little!"

"Many changes in the mechanical, political, and religious world have taken place in the course of my life. Most of the changes among us in factories and machines are transatlantic. The steam-machines are original Americans. The plea for *religious liberty* has been long and powerful; but it has been left for the United States to acknowledge it a right inherent, and not a favor granted, to exclude religious opinions from the lists of objects of legislation. Sunday-schools and missionary societies are of long standing; but camp-meetings and protracted meetings, (in their present mode of operation,) are novel. What changes may hereafter take place, to me is uncertain. None, however, that will change the character of God, destroy the kingdom of Christ, or assure any of heaven without repentance toward God and faith toward the Lord Jesus.

"I have never labored hard to support the *creed* of any religious society, but have felt greatly interested that all of them should have their *rights* secured to them beyond the reach of tyrants.

"Brevity is the soul of wit, the nerve of argument, and the bone of good sense; but loquacity palsies attention, massacres time, and darkens counsel.

"August 17, 1834. This day I baptized five, which are the first that I have baptized since I was eighty years old. My baptismal list is now 1524.

"January 28, 1835. I have been preaching sixty years to convince men that human powers were too degenerate to effect a change of heart by self-exertion; and all the revivals of religion that I have seen have substantially accorded with that sentiment. But now a host of preachers and people have risen up who ground salvation on the foundation that I have sought to demolish. The world is gone after them, and their converts increase abundantly. How much error there has been in the doctrine and measures that I have advocated, I cannot say; no doubt some, for I claim not infallible inspiration. But I have not yet been convinced of any mistake so radical as to justify a renunciation of what I have believed, and adopt the new measures. I am waiting to see what

the event will be, praying for light, open to conviction, willing to retract, and ready to confess when convicted."

In summing up the character of this brother, it may be said, he was in many respects a remarkable man. Naturally restless and roving, he performed an amount of traveling perhaps not equaled by any other minister of his day. A quenchless love of liberty, both civil and religious, characterized him. His energy and resolution were equal to any emergency. He was the subject of strong prejudices, and yet his directness, candor, and manifest desire to know the truth, served to neutralize this tendency. He was an eccentric man in his mode of thinking and writing, and in his whole manner, in and out of the pulpit. It is not improbable that this erratic peculiarity was encouraged by him. It certainly gained him notoriety as a man, and attention as a speaker. Referring to this, Mr. Semple, who knew him, thus writes: "His preaching, though immethodical and eccentric, is generally wise, warm, and evangelical. There are not many preachers who have so great command of the attention and of the feelings of their auditory. In effecting this, his manner has been thought by some to approach too near the theatrical. Cowper, the poet, says:—

" 'He that negotiates between God and man,  
As God's ambassador, the grand concerns  
Of judgment and of mercy, should beware  
Of lightness in his speech.'

"Here Mr. Leland and the poet are at variance. He does sometimes, and indeed, not unfrequently, 'court the skittish fancy with facetious tales.' If Cowper says, 'so did not Paul,' Leland can say, 'so did George Whitefield, Rowland Hill, etc. ;' and they have been the most successful of modern preachers. Mr. Leland's free and jocund manners have excited the suspicions of some, that he wanted serious piety. His intimate friends are confident that these are groundless suspicions. They believe that, among his other singularities, he is singularly pious."

He wrote numerous essays on politics and religion. Most of these have been published in an octavo volume, which is now out of print. Several poetical effusions of considerable merit are found among his writings. Many of his best essays were written

while in Virginia, and he was, according to Semple, "very instrumental in effecting the just and salutary regulations concerning religion in this State." He was several years in the Massachusetts Legislature, and there contributed to equalize the religious rights of the people.

Mr. Leland possessed a vigorous intellect. Mr. Semple says: "As a preacher he was probably the most popular of any that ever resided in this State. He was unquestionably a man of fertile genius. His opportunities for school learning were not great, but the vigor of his mind quickly surmounted this deficiency. His memory was so retentive that, by a single reading, he stored up more of the contents of a book than many would by a dozen careful perusals. It is probable that his knowledge derived from books, at this day, taken in the aggregate, is surpassed by few."

His life was eventful. An interesting volume might be prepared, in connection with his history, illustrative of the times and scenes with which he was familiar. He was permitted to see a good old age. In 1837 he lost his wife, who had been his companion in toil and trial more than sixty years, and who was, in many respects, a remarkable woman. On the 8th of January he preached his last sermon. That night he was arrested by disease, and in less than a week passed away. Mr. Alden, who preached his funeral sermon, said: "Being with him more or less every day through his sickness, I think I may say I never saw a Christian feel more deeply his own unworthiness. 'Bury me,' said he, 'in an humble manner. I want no encomiums; I deserve none. I feel myself a poor miserable sinner, and Christ is my only hope.' Being asked, very near his end, what were his views of the future, he exclaimed, with both hands extended upward, and a smile I can never forget: 'My prospects for heaven are clear.'" He was buried near his wife, in Cheshire, and though the day was inclement, a large concourse was gathered from that and the adjacent towns, to follow him to the tomb. Sixty-seven years he had toiled in preaching Christ to sinners, and promoting the great cause of religious liberty. Now he rests from his labors, and his works do follow him.

## CHARLES WHEELER.

THE material for an interesting biography is found among the papers left by ELDER WHEELER, and, should circumstances favor, at some future time such a volume may be prepared for the press. In this work it will be possible only to furnish a brief sketch of one who was greatly beloved and devoted, in the sphere he occupied. This cannot be better done than in the publication of the following, prepared by Rev. Cleon Keys:—

Elder Wheeler was born on the 8th of April, 1784, in Essex County, Massachusetts, about thirty miles north of Boston. He was the only child of Samuel and Catherine Wheeler. His father was a graduate of Cambridge College. In his childhood Charles was remarkable for truthfulness and reverence for God. He was never known to tell a falsehood, and seemed struck with the thought that God's eye was continually upon him, and that He was acquainted with all his thoughts, words, and actions.

He commenced the study of the Latin language in his ninth year, under the instruction of the Rev. Mr. Bramin, the Congregational minister of the place. He subsequently studied Greek under the same gentleman.

In his fifteenth year an extensive revival of religion prevailed in the place where he lived. He, however, did not seem much affected by it. Near the close of the revival his grandmother said to him, "Charles, are you going to take up the lamentation, 'the harvest is past, the summer is ended, and I am not saved'?" These words were carried by the Holy Spirit to his heart,—conviction was riveted upon his conscience, and he never found peace until he found it through faith in the Saviour.

The day he was sixteen years old, God spake peace to his soul, and gave him the evidence that his sins were forgiven. He united with the Congregational church under the care of Mr. Bramin. He soon, however, became concerned on the subject of *baptism*. His pastor, who was also his instructor, tried to quiet his fears by telling him that when he became better acquainted with the Greek language he would be satisfied that *sprinkling*



and *pouring* were valid modes of baptism. This, however, was not the case. The more he knew of Greek the more clearly he saw that *immersion*, and nothing but the *immersion of a believer* in water, in the name of the Trinity, is Christian baptism. The investigation was painful and protracted. It cost him many sleepless nights, tears, and sighs. The tenderest ties must be sundered, friends and relatives left behind; but Christ had commanded, and he determined to obey. Accordingly, when about nineteen years of age, he was buried with Christ in baptism by the Rev. S. Lovel.

At the age of twenty-one he entered Brown University, and remained there four years. During this time he was a classmate of the lamented and sainted Judson, who was also prosecuting his studies at the same institution. It was, perhaps, at that institution he formed those studious habits for which he was so pre-eminently distinguished through all subsequent life.

Having graduated at the University, he commenced teaching school in Salem, Massachusetts; and while there, an extensive revival of religion broke out in his school. Many of his scholars were made the subjects of redeeming mercy. God, in his providence, made this revival the means of bringing him into the ministry. He commenced preaching in the twenty-sixth year of his age. He then left Salem, and went to Middleborough to take charge of Pierce Academy, and remained there four years under the patronage of the Education Society of Boston. He then abandoned the school-room, and supplied the First Church, in Boston, for six months.

In March, 1813, he was married to Miss Charity Nelson, youngest daughter of Elder Samuel Nelson; and moved, the next summer, to Western Pennsylvania, and settled in Washington. On the 16th of October, 1814, he was ordained to the work of the ministry, by Elders Philips, Luce, and Brownfield; and the same day the church in Washington was constituted. He was chosen pastor, and continued to preach for them until he removed to Virginia, to take charge of Rector College. Besides preaching for the church in Washington, he taught school most of the time, and labored also with some of the neighboring churches.

In 1839 he resigned his care of the church, and came to this State, to take charge of the college. The institution was in its infancy—the building unfinished, and embarrassed by debts. The first thing he did was to collect a library. To accomplish this object he traveled through Rhode Island, Massachusetts, New Jersey, and New York, and succeeded in collecting a valuable library of about 2000 volumes. In 1840 he commenced teaching, and remained in the institution until his death.

His labors and zeal in the cause of education are too well known to need any remarks from me. No man ever labored more assiduously to elevate an institution, and enlighten the youth around him, than did our lamented brother. His whole soul was in the work, and his zeal was taxed to the utmost for the accomplishment of that object. It may not be amiss to remark, in this place, that Elder Wheeler was a profound scholar. Few men in the State, or perhaps none, excelled him. His learning was not confined to any one particular science. He was a master in almost every department. To the end of his life, or at least until arrested by disease, he was a faithful and unremitting student.

As an instructor of youth he certainly excelled. He possessed the happy art of communicating instruction to his classes in a manner both winning and interesting. His aim was to bring into exercise the faculties of the youthful mind, thus teaching his pupils to think for themselves. And to this I may add, that he ever commanded the entire confidence and esteem of his scholars. They both loved and revered him.

As a preacher Elder Wheeler possessed talents of a high order. He was not always happy, but never failed to be instructive. In his younger days, when he devoted himself to the ministry, he was eminently successful in winning souls to Christ; and if his feelings and style had not been blunted by the school-room, he would doubtless have had many more stars in the crown of his rejoicing. But God ordered it otherwise. He saw where His servant could be most useful, and therefore committed to his care the instruction of young men whom He intended should go forth, as lights in the world, proclaiming the glorious messages of mercy to our ruined race. Quite a number of young ministers,

and men in almost all stations in life, received their education at his hands.

His health began to decline in the spring of 1850. At first he frequently complained of difficulty in breathing, but nothing serious was apprehended. About the middle of August he was attacked with hemorrhage of the lungs, which laid him aside for a few days. It was soon ascertained that the dropsy in the chest, in connection with an affection of the heart, had a strong hold upon his system. Medical aid was called in, and did all that skill and kindness could effect, but in vain.

When first attacked by disease his mind appeared dark, and his spirits depressed. He was one day reading the twenty-fourth chapter of Luke, and by it was much strengthened and comforted. He afterwards said that he had felt somewhat like the two disciples when on their way to Emmaus. He felt, for several weeks afterwards, much of the presence of the Saviour, and a high degree of spiritual enjoyment. The Bible was the book of his choice. He studied carefully its sacred truths, and felt that it contained the words of eternal life. He often exhorted his family to read it regularly through, and to endeavor to conform their lives to its unerring precepts. He also read the Memoirs of Andrew Fuller and Robert Hall, much to his comfort and edification.

Toward the close of his life he had another severe conflict with the enemy. He seemed to think that he had done but little good in the world; and often expressed the wish that he had spent more of his time in preaching the gospel. He said that his employment, as an instructor of youth, had been detrimental to his spirituality and usefulness as a minister. In a conversation with the writer, a few evenings before his departure, after anxiously inquiring about an interesting revival of religion in progress, a few miles in the country, he adverted to the state of his mind, referred to above. I asked him if he had any doubts as to the work of grace in his heart. He answered, "Not the least;" but expressed regrets that he had not preached more, and had not been more earnest in warning sinners to flee from the wrath to come; and that, had he done so, he thought he might have been more useful. I expressed my dissent from his conclusions, and

told him we must have teachers as well as preachers. That he had been fitting young men for the ministry, and had doubtless accomplished more good in that way than he could have done in any other. Having supplicated the throne of grace, we parted. From that time till his death he appeared calm and resigned. The evening before his demise, he read, in family worship, Solomon's prayer at the dedication of the temple, and seemingly took deep interest in it. In the morning he told his wife that he had spent a comfortable night. She left him for a few minutes, but soon returned, and found that he was breathing unusually hard. She spoke to him, but received no answer. He spoke no more. In a few minutes he ceased to breathe, and fell asleep in the arms of the Saviour, January 11th, 1851.

The funeral, on Sabbath, was attended by an immense concourse of people, and after a short sermon, by the writer, from Philippians, i. 21, his body was consigned to the grave, to await the summons of Gabriel, in the morning of the resurrection.

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### ELISHA COLLINS.

THE following are the only facts we have been able to secure concerning this brother, from the pen of Rev. E. W. Roach:—

ELISHA COLLINS was born in Halifax County. He was raised a tanner, at which trade he prospered and secured a competent worldly substance. When a young man he married a Miss White, of a Methodist family, in Charlotte, settled in that county, and afterwards joined the Methodists. But he fell away, became very worldly-minded, and was really wicked. Locating at Charlotte Court-House, he came under the influences of the renowned Abner W. Clopton. Of his religious experience nothing is known, but it may be supposed it was clear and satisfactory, as Brother Clopton seemed to think much of him, baptized him, and soon influenced his church to license him to preach, and in a short time, though opposed to laying hands suddenly on any man, was one of the presbytery that ordained him.

He was an uneducated man. Possessed, however, of an excellent natural mind, quick of apprehension, fond of books, which he was well able to buy, a lover of conversation, he soon rose, through every obstacle, to a popularity that astonished both friends and enemies. During my whole acquaintance with him, I never knew him flinch from duty, nor fail to meet an opponent when it seemed to be desirable. This determined and decided course, often attended by a rashness and imprudence of which he was too often the subject, and which would have been restrained by a better cultivated and more refined mind, frequently led him into difficulties and made him many enemies. Poor as his scholarship was, for he could not spell common words correctly, his compositions were, when revised, characterized by force and even beauty. His elocution was always good, and sometimes thrilling; his thoughts were not only active, but often profound.

I remember that as he prospered so he provided well for his family. He purchased for their comfort and convenience a carriage. The first use of it was to take them to preaching. While he was engaged in this work some wicked person wrote upon it with chalk an ill-natured allusion to his employment as a tanner. When he discovered it he simply remarked, with a smile: "Envy is sure to vent itself against those who rise. If I had stayed in their ranks this would not have been."

In 1832 we had a union camp-meeting at Red House. The stipulated terms of the union were: "No peculiar tenets shall be advanced, and no proselyting attempted." At the close of the meeting the other party opened their tent for the reception of the converts on probation. Collins remonstrated; a controversy started. In their notice of the result of the meeting he was branded as a selfish bigot; but, nothing daunted, he replied sharply and roughly, begged pardon for ever having associated with them, gave notice he would have a Baptist camp-meeting next August, and concluded by saying he meant to abide the injunction of Moses, "Thou shalt not yoke an ox and ass together."

In 1834 he and I met at Midway, to constitute a church. A minister of another name being present, through courtesy I invited him to preach. He did so, but dwelt mainly on controverted

points. I was mortified, Collins excited. We saw him, during the progress of the discourse, wincing while he turned over the leaves of his Bible. His enemies, for some were there, one of whom had determined never to hear him preach, anticipated a quarrel, and awaited the issue. When the preacher closed, he rose, Bible in hand, and immediately commenced reading, "O foolish Galatians," etc., and announced his text: "That no man is justified in the sight of God by the deeds of the law is evident, for the just shall live by faith." In this discourse he followed, with astonishing precision and perspicuity, the heretical remarks he had heard, and in his reply displayed not only his knowledge of the Bible, but a surprising oratory, which charmed all his friends. The enemy who had determined never to hear him again, lost all his prejudices, and declared it to have been the completest triumph he ever witnessed.

He was my pastor for years. In that relation he was laborious and untiring. He left the State somewhere about the year 1836, and removed to Tennessee, became active and conspicuous there, but I know not the results.

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### DAVID W. SCOTT.\*

THIS devoted and useful man was born in Monroe County, Virginia, April 18th, 1825. His ancestors were among the first settlers of that country, and had to seek protection from the Indians in a fort, where the beautiful town of Lewisburg now stands. His childhood was spent among the blue mountains, which nature has invested with incomparable beauties and wild sublimities. Here he was trained by his mother to attend the sanctuary and reverence the name and service of Jehovah. The venerable Dr. John McElheny, now the pastor of the Presbyterian church at Lewisburg, was the first minister he ever heard preach. He was early impressed with the importance of a new heart. He says,

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\* By Rev. J. B. Hardwicke.

in his private journal: "When I was about six years old I frequently had serious religious impressions, and so deep were they that more than once I recollect wishing that I had never been born. But these feelings soon passed away, as bubbles on the gliding stream, or mist before the king of day. I would again indulge in wicked acts, and think of little else than the gratification of my selfish inclinations. My father was not a religious man, and never gave me any religious instruction."

Early religious impressions are generally lasting. Indulgence in sin may for a considerable time deaden the sensitive conscience and erase from the mind thoughts that are unpleasant; but God is a wise and gracious sovereign, and in his own appointed time he will induce the most stubborn heart to bend, the most obdurate will to submit to his Divine authority. How quick the evil one is to perceive the early religious bias of the mind! How assiduously he cultivates the evil propensities of our natures! With what sleepless vigilance does he watch the developments of evil in our lives! How strong are his appeals to human pride, vanity, selfishness, and envy! With what infernal delight he contemplates the growth of rebellious principles in our hearts! "Wherewithal shall a young man cleanse his way," but by giving heed to the teachings of truth and the dictates of the Holy Spirit?

Let us now notice David W. Scott as a boy. He was, from six until seventeen years old, permitted to attend the common schools of the country in the winter, and sometimes in the summer. He studied the common English branches taught in such schools, and commenced a Latin course. One who was intimately acquainted with his mode and habits of study will testify that, with all the disadvantages attending him, he was a proficient in his studies, and generally stood first in his classes. When only seventeen years old he went to Fayette County, and taught school for three months. He then returned to his home, and taught in his "old neighborhood for three successive winters."

In August, 1844, Rev. H. J. Chandler, a missionary of the General Association, held a meeting at Wolf Creek. God was present to give power to his truth. He roused his people from their lethargy, and brought sinners to repentance and faith in Christ. James Longenacre, afterwards a useful minister, was

baptized during a meeting held about three weeks previous to that time. Elder Scott says: "It made a deep impression on my mind, and I came to the conclusion that I would seek the salvation of my soul, and that if I went to hell I would go there praying. After remaining in this condition for several days, which is more easily imagined than described, looking back on my past life, which had been one continual course of sin, I felt that if God had cut me off in sin I would have been compelled to say Amen to my condemnation.

"When I looked into the future, my condition appeared to be hopeless. After continuing in this state of mind for some days, I came to the conclusion that I would cast myself on Christ. If he damned me, it was just; if he saved me, it was mercy. Just then it appeared that a flood of light, joy, and peace flowed into my soul, and enabled me to rejoice in Christ Jesus as *my Saviour*."

Happy man! He was not disobedient to his newly-chosen Master, but followed him into the liquid grave. He says: "I was the next day baptized into the fellowship of the Baptist church at Greenbrier. From this time forward I had different views, feelings, and hopes."

Like all young converts, for some time he appeared to "care as little about the things of this world as if" he "had no longer to stay in it." How painful it must have been to hear his parents speaking to him in harsh terms, because he had united with the Baptist church! In after-life, when God used him for the accomplishment of his holy purpose in the conversion of sinners and the edification of the churches, how deep must have been their sorrow for reproaching him on this account! He says, in speaking of this opposition: "It no doubt had a good effect on me, in making me more devoted." He was not discouraged, but went forward with a humble reliance upon God for success and comfort. If mother and father did censure, his Master and King smiled upon him.

Attending social prayer-meetings, and being invited to pray, he did not refuse, however much he was embarrassed. He determined never to let anything prevent him from doing what God had made his duty. He was willing to be a devoted, laborious, private member of the church. His soul was glowing with the



love, and illuminated with the spirit of God. He was, from the time of his conversion, however, impressed with the thought that it might be his duty to become a minister. God soon made his duty plain. He felt deeply his unworthiness, but he remembered Him who had said, "Lo! I am with you always, even unto the end of the world." What fears and misgivings harass the mind of a young Christian minister as he commences his labors! Such a young man is no ordinary object. Angels look upon him with a holy curiosity and the deepest interest. No angel ever went forth on such a mission, and yet angels desire to look into the principles of that redemption taught by the minister of Jesus. How unpromising is the commencement of the life of most ministers! What is to be their future for time, is a question that is ever claiming their attention. How will he succeed in his work? Will God bless him? Will souls in time and eternity bless him for what God has done for them through his instrumentality? What momentous concerns hang upon his work! With what weighty and arduous responsibilities are his labors invested! It was such a view of the subject that made Paul ask "Who is sufficient for these things?" Who can bear all manner of reproach, endure hardness, live in poverty, immolate self upon the altar of Christ, but a Christian, a divinely-sustained Christian?

Such was young Scott. We now see him leaving the home of his childhood to discharge the duties of a colporteur. This was his school preparatory to the work of the ministry, and it was worth much to him. He had an opportunity of seeing man as he is, not as he is represented to be. He saw his destitution of grace, and all its means, and his soul yearned for his salvation. He soon entered the ministry. With but few advantages (and they were by no means superior) for improving his mind, he commenced the work of preaching. What a pity some generous, wealthy brother had not given him the means of acquiring a good education! He soon located as a pastor in Halifax County. About this time he married Miss W. A. P. Hurt.

My acquaintance with him commenced in 1853. We were introduced on the cars, while on our way to the General Association, at Fredericksburg. From the moment I looked into his eyes and commenced a conversation with him, I saw that he was by no

means an ordinary man. No one could be with him long without being impressed by his very humble and unpretending manner of speaking of the precious things of Christ. I never entered his society without having my confidence strengthened in the transforming nature of Divine truth, and feeling my utter unfitness for my Master's work. I have witnessed his devotion and zeal, and have sometimes despaired of ever feeling that I was counted worthy for Christ's sake, and called to the ministry.

Elder Scott loved Christians. I recollect distinctly his meeting with his former pastor. It was at the depot on Broad Street, Richmond. The cars were about starting for Fredericksburg, and the street was crowded with persons going to the General Meetings. I heard an exclamation of surprise and delight, and looked upon the pavement and saw Elder Scott embracing a man. Tears ran down his cheeks. His heart was too full for utterance. After we were seated in the cars I approached him, and he informed me that he had met with Elder J. P. Corron. The meeting was joyous. The sight of him recalled the remembrance of other days; days of darkness to his soul, when no hope was known; and days of joy, when the soul first felt the powers of the world to come. We can never forget the kind attentions of those who were with us in the hour of conviction, nor the radiant faces of friends as they greeted us upon our conversion and union with the church. How grateful must have been his heart! What encouragements have ministers to continue instant in season and out of season!

Elder Scott was more than ordinarily pious. The work of grace was deep and thorough in his heart. His conversation and life bore testimony to the purity of his motives. He was peculiarly fond of religious conversation. No suitable opportunity was allowed to pass that he did not bear testimony to the claims of his Master. I never heard him utter a sentence that was censorious or unkind. His tenderness and love for his brethren were apparent. Nor did love consist in mere words. It was manifested in his actions.

*He was a self-denying man.* Throughout his whole ministry he felt and acted as a Christian should in regard to himself and his possessions. He was not his own. What he had was not

his. It was Christ's, and he was ever ready to use it according to His directions. Christ had redeemed and cleansed his soul with blood, and he felt no sacrifice too great to be made for him. He was economical, and set a proper example for his flock. In dress he was very plain and simple. The servant was not above his Master. I was with him the year he died, for several days, in a protracted meeting, in an adjoining State. We spent many precious hours in conversation. I can never forget how earnestly he contended that it was wrong for me to wear a gold watch-chain. I made a long and apparently earnest defence, but it availed nothing. Apart from his logic, there was the man, simple and plain, making all things subsidiary to his Master's glory. He denied himself for Christ. Was it to glorify Christ and advance his cause, that I wore it? Might it not injure the cause with some, and had a minister the right to expose the cause he pleaded to injury by wearing anything that was not useful or necessary? Would the heathen not rejoice at the Bibles twenty-five dollars would purchase? What am I doing for Christ? was the question that I could not answer; for verily, I felt as if I were doing nothing.

Elder Scott was *humble* and *prayerful*. A sinner saved by grace, he had nothing to boast of. The Christian is humbled in proportion to the manifestations of the Divine favor. All men truly great are humble, and never speak of themselves but in terms of prudence and humility. Much of his time was spent in secret prayer, and in him, in this respect, we see an example worthy of the imitation of all young ministers.

*He was studious.* His education, as already stated, was limited. He felt the need and appreciated the importance of mental cultivation. I am informed that he studied Greek after he located in Halifax County. The Bible, however, was his chief study. While he would have stood high in any institution of learning, as a diligent and apt student, for a young man he was remarkable for his deep and extensive knowledge of the holy Scriptures. His sermons were well arranged. They were what sermons ought to be, full of the words and spirit of Christ. With all the disadvantages of a defective education in early life, and the perplexing cares of

a country pastorate, a small volume might be compiled from his writings that would do credit to his head and heart.

As a preacher, he was very *earnest*. No man ever showed a greater desire to do good by telling men of Jesus. His manner was solemn and impressive. If he placed his eyes upon you and spoke of the sinner's lost condition, or the Christian's obligations, you were impressed with the belief that he was earnest. I do not believe that he would, under any circumstances, preach without aiming, under God, to lead men to Christ.

His sermons were *practical*. They did not abound in vague speculations concerning things above the reach of the masses, but in the simplest presentation of the most prominent truths of the gospel. Men could learn enough of Christ from any of his sermons to be left without excuse at the bar of God. He was not what is termed, by the masses, an eloquent man. His delivery was slow, and his gestures were at times by no means graceful. I heard him once correcting the faults of two young ministers. They were present, and the work was mutual. When his own objectionable manner was shown, he expressed himself as very thankful for the hint and determined to avoid it in future.

As a pastor, Elder Scott was *laborious*. He had the care of several churches in Halifax County, and two in Pittsylvania. Their piety, general intelligence, and enlarged liberality, give pleasing indications of his industry. We judge from his private journal, that he visited as much as a pastor in the country, who had three or four churches, could visit. By the side of the poor he was often found, telling in simple language what God had done for a lost world. When in the company of the rich and intelligent, he did not shun a declaration of the whole counsel of God.

In his manner he was *affectionate*. With what care and tender solicitude he watched his flocks, those who knew him best can testify. No unkind word ever fell from his lips. If his members were unfaithful, he sought by private and firm expostulations to court them from the error of their ways. All loved him. I can never forget when I took the care of Laurel Grove, of which he was pastor at the time of his death. I spoke of the peculiar circumstances that made it their duty to call another pastor, and my feelings when standing among them so recently under the guidance

of such a man as the lamented Scott. There was not a man or woman present who did not weep and deeply lament his untimely death.

He was, indeed, faithful and zealous in his Master's work. A short time before his death he had the pleasure of seeing a gracious revival at most of his churches. Laurel Grove was peculiarly blessed. Nearly forty persons were converted, and most of them united with the church. He was constant in labors to instruct them; went to their homes, preached for them at private houses, and so greatly endeared himself to them that some of his brethren have said that he was too much idolized.

We come now to the close of this sketch. He was much from home; in fact, for eleven weeks preceding his illness he had been assiduously engaged in protracted meetings. God had blessed him. Many, very many precious souls had been added to the churches at Black Walnut, Cross Roads, Laurel Grove, and Sandy Creek. On the second Sunday in December, 1855, he was at Laurel Grove. Ah! how little did he think, or those who heard him, that he was so near the end of his pilgrimage! At night he preached at a private house, and then rode several miles, and was put into a cold room with no fire. He took a deep cold, rode home twelve miles, and lingered for several days in great pain. Eminent physicians were constantly at his bedside, but all their skill availed nothing. The news of his illness reached his brethren and sisters, and many were the prayers that were sent up in his behalf; but God had a use for him and called him away. Death had no terrors for him. Long had he suffered from debility, and his thoughts were familiar with death. When it came he was ready. He talked frequently during his illness of his approaching end. The glory of God and prosperity of the churches were still objects of solicitude with him. He requested to be buried at Black Walnut, and the following words to be written on his coffin to be read by the congregation: "Remember the words I spake while I was yet with you." He had lived, and now he died, as a Christian. I have read every page of his private journal, kindly placed in my hands by his excellent lady; not one word does it contain that is in any way calculated to wound the most sensitive heart. With all this before me I close this very meagre sketch by saying, in

the language of another: "Brother Scott was one of the purest and most conscientious men I ever knew. Often have I been deeply affected, I may say humbled, at noticing the uncommon purity and elevation of his principles and feelings."

Elder Scott was tall and well made. His head was well developed. He was very plain, and at times careless of his dress. He was given to fits of melancholy, and had a most humiliating opinion of himself. He was once disposed to leave a protracted meeting at his own church, because he feared that he was useless as a preacher. The last sentence in his journal commences thus: "I am a frail creature, and compassed with many infirmities; my spirits are easily depressed, my vanity easily excited." Who would have thought him vain? No one that knew him well. His short life ended December 19, 1854, in his thirtieth year. His sun has gone down while it was yet day. Though dead he speaks, and hundreds are following him up to the Christian warrior's rest.

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### JOHN SPENCER.

THE following has been kindly furnished by Rev. J. C. Crittenden:—

JOHN SPENCER was born July 23d, 1775, in Essex County; in his twelfth year moved to King and Queen, and for seventy-two years lived at the place where he died, except, perhaps, a year or two, when he lived in a store. His parents were Baptists. His mother was a deeply pious woman, remarkable for her meekness and gentleness. Through her influence, no doubt, at a very early age her son John was concerned about the salvation of his soul. He has been heard to say, that he used to get down on his little knees to pray, even when he knew not how to address the Supreme Being. Yet he did not experience a change of heart till about his twenty-seventh year. Though he had led a very moral life, he was under deep conviction. An old colored man at this time was his adviser, and would pray for him. He was led to the

enjoyment of hope as he was riding slowly along the road, singing the verse beginning "But drops of grief can ne'er repay."

He never after doubted his conversion, but loved to refer to this time, which he did frequently when with his brethren. He was baptized November, 1802, probably by Elder Semple, and united with Lower King and Queen Church, that being the most convenient, though their meeting-house was some twenty miles from his residence. At the meeting of the Dover Association, in 1805, he first appeared as a delegate from Lower King and Queen Church, and was almost always in attendance at its meetings, till the division in 1842. He was among the number that were dismissed from Lower King and Queen, to form a new church, called Pocorone, which took place in 1807. He was not ordained until the 31st of October, 1819, by a presbytery consisting of Elders Philip Montague and Robert Stacy, though he had been preaching several years before. In 1820 Elder James Healy, who had been acting as pastor of Pocorone, died, and Elder Spencer was elected to fill his place, which office he held till his death. He never served any other church as pastor. I have heard him speak of being with Semple, Claybrook, and others, at meetings in surrounding counties.

Elder Spencer had preached but little for eight or ten years before his death. He was always present at the meetings of the church when his health would permit, and hardly ever failed to say something in the way of encouraging his brethren, or warning sinners. The first Lord's day in November, 1858, was the last time he attended Pocorone Church, this being their communion day. At the previous meeting he requested that they would commemorate the sufferings of Christ, saying, "The winter is approaching, and I may not be permitted to meet you again." He presided, and made some remarks in defence of our terms of communion. From that time he was unwell, though able to walk about his room, till the fifth Lord's day in January. A brother minister, after preaching, called in to see him. He was much gratified; and when about to separate, he followed him into the yard. That night he was taken sick, and the next day was very ill; said he believed the time of his departure was at hand. Owing to extreme debility, he could say but little, and that indistinctly. He called me to his

bedside, and asked me to tell the church to meet him in heaven. On another occasion, he exhorted two of his Pedobaptist friends to obey Christ by being baptized, saying they might repent it when too late; spoke of missions to the heathen, exhorted the unconverted to prepare for eternity, and then rejoiced aloud. He died on the morning of the 9th of February, 1859. A large congregation attended his funeral on the next day, and the general remark was, "Indeed, a good man has fallen."

As a preacher Elder Spencer was below mediocrity; his education was limited. His power lay in exhortation. It is said that Semple would tell him, "I cannot exhort; you, Brother Spencer, must follow with one of your warm exhortations." He met with many discouragements during his ministry. There has always been a strong Pedobaptist prejudice against the Baptists in his neighborhood, and Universalism has prevailed to some extent. Nevertheless, there have been some precious revivals during his pastorate.

Elder Spencer was characterized by firmness; when satisfied that a certain course was right, or a certain doctrine scriptural, he was immovable; and yet he was charitable toward those who differed from him—was one of the meekest of men. When anything was said or done calculated to disturb him, he bore it with the greatest patience. For the sake of peace and quiet, he exercised but little control over his servants. From the time of his conversion, he had never made any effort to accumulate money. He has been heard to say, that he could have made a fortune merchandising, in which business he was in his early life engaged, but he abandoned it after his conversion. If he had "food and raiment he was therewith content." His servants worked when they pleased, and as little as they pleased. Notwithstanding all this, he owed but little at a time, and never more than he could command the money to pay; and at his death left considerable property. He never received anything for preaching, and for thirty years, I have heard him say, he furnished the elements for the Lord's Supper. After he became unable to preach, he gave liberally every year for the support of those who had taken his place.

He was deeply interested in all our benevolent enterprises;



often spoke of the poor heathen, their idolatry, etc. He was a constant reader of the *Herald*, and if he saw an appeal for aid in its columns, either for home or foreign missions, it would be the first subject introduced after meeting his brethren at church. I remember the last time he was at Pocorone Church, the *Herald* of the week before contained an appeal from the Corresponding Secretary of State Missions; as soon as he took his seat he spoke of it, and proposed aid. He was strongly in favor of revision. A fast friend of temperance, he joined the first society in his section; and though a physician told him he would die if he did not use ardent spirits, he said, live or die, he would not. And he was one of the healthiest men I ever knew.

There was another minister who joined the temperance society about the same time; the doctor's advice induced him to drink moderately; and though several years younger than Elder Spencer, he has been dead eleven years, and all his children died drunkards, while all of Elder Spencer's children have been brought into the church, and have a hope of meeting him in the bright world above.

He had an abiding faith in the wisdom and goodness of an overruling Providence. He has been heard to say that he never grieved at the loss of any property. He loved his brethren ardently, especially those who were zealous in the cause of Christ. He would speak most affectionately of the fathers who had passed away. He had a likeness of Semple, which he had taken out of a book, and placed in a frame—prizing it highly. When he met with his brethren in the ministry, with whom he had labored, he was filled with delight. In every company he would speak of Christ; and to do his will was the great object of his life. His thoughts, his conversation, his treasures, were in heaven. He was a happy Christian; his feelings seemed to be far above those of most of his brethren. He often rejoiced in the Lord.

If I had to portray Brother Spencer's character by one sentence; I should select the commendation bestowed on Barnabas, "He was a good man, and full of the Holy Ghost, and of faith."

## ELLIOTT ESTES.

ELLIOTT ESTES was born in Caroline County, Virginia, July 23d, 1795. He received in early youth the advantages of our ordinary schools in the country. This, however, did not satisfy him. When he reached mature age, he applied himself diligently in the use of every available means for the improvement of his mind. He was converted at the age of fifteen, under the ministry of Rev. A. Broaddus, by whom he was baptized at Burrus's Church. Feeling soon after that the Lord had called him to preach the gospel, he commenced a course of study under Mr. Broaddus, who was at that time presiding over a school of high grade in that region. A devoted attachment, which was reciprocated, for this eminent minister, was then formed. In his twenty-second year he went to New Orleans, where he taught a Lancasterian school successfully, accumulating a sufficiency to aid in completing his own education. While in New Orleans he preached to a small band of Baptists, in a room rented for the purpose. He also occasionally preached in St. Francisville, Natchez, and other places. Leaving New Orleans for a more healthy location, he settled in the vicinity of Natchez, taking charge of two churches. He then pursued a theological course of study, under the Rev. Dr. Cooper, who was to him a kind and devoted friend.

In 1820 his churches called him to ordination, Dr. Cooper preaching the sermon. He was clerk of an association near Natchez for some time. He came to Virginia about the year 1827, intending to return to Natchez, but Providence directed his course to South Carolina in 1829, where he took charge of the Coosawatchie and Eutaw Churches. In 1830 he assumed the pastorate of the Kukland Church, in Barnwell District. He married Mrs. E. A. McPherson, December, 1830. His health becoming very precarious in 1835, he went to Europe, by advice of his physicians; recruiting considerably a few months after his arrival. He preached twice in London; once in Dr. Rippon's pulpit, from Phil. iii. 3. He remarked, that although he was in a strange land, in a great city, and in a great man's pulpit, he felt

the same liberty in preaching Christ, as when at home. He preached also in Salters' Hall Chapel, for Mr. J. E. Giles, from 1 John v. 5. This visit he enjoyed much, hearing many distinguished ministers of Europe. Having returned home in improved health, he concluded to visit and preach to all the churches in the association of which he was a member, with the hope of establishing them in the faith; many of them being too much disposed to favor Arminianism and Campbellism. He was satisfied that these labors had been blessed. After preaching thus one or two years, he was called to preach at Black Swamp Church one year as a supply. He then became pastor of Beech Branch, Smyrna, and Springtown Churches—was pastor of Beech Branch and Arnon Churches when he died.

His death occurred June 9th, 1849; at which time an appropriate discourse by Rev. J. A. Lawton was preached. The next day being the Sabbath, Rev. J. L. Brookes preached another discourse at the Smyrna Church, when the form of this loved brother was committed to the earth.

In this valuable sermon, Mr. Brookes remarks: "The Rev. Elliott Estes has pursued the work of the gospel ministry for more than thirty-one years, and for the greater part of that period has his lot, in the providence of God, been cast among the churches and people of Barnwell District. His life of holiness and self-denial testifies to the genuineness of his faith. He loved the gospel, which it was his highest satisfaction to proclaim to others. He delighted, especially, to exhibit that gospel to his fellow-men so as to make it develop conspicuously the glory of God, in showing forth His sovereignty, alike in the provision, the execution, and application of the gracious scheme of human redemption through the sacrifice of Christ."

It was our pleasure to enjoy the acquaintance of this excellent man, from the year 1827 to the time of his death. When he left New Orleans, as above referred to in the statement furnished by his bereaved companion, it was ours to meet him for the first time. Then one of the pastors of Richmond, we were glad to greet him as returning to the State of his nativity, especially as he appeared among us a fervent, heavenly-minded disciple of Christ, and an intelligent, devoted minister of the gospel. We held

sweet counsel together, and were happy to introduce him among the people we then watched over in the Lord. He remained in our State but a year or two, making among his friends in his native county a most favorable impression, as a good minister of Jesus Christ. We should gladly have retained him, and he as gladly would have remained, but the condition of his health rendered it, in his esteem, necessary to seek a permanent home in a more southern latitude. He soon located in South Carolina, and forming the matrimonial alliance with a most estimable lady, became eminently useful as a pastor and preacher.

Brother Estes was a man of warm, generous impulses. Being favored with a worldly competency, he cheerfully and liberally contributed to the promotion of those various objects with which, as a people, we are identified. The cause of truth and righteousness he longed to see predominant in the earth. The society of good men he prized, making them his chosen companions.

Few men were more solicitous to maintain, in their integrity, the great doctrines of the gospel. The Divine sovereignty and kindred truths he loved to contemplate and defend. He had supplied himself with a well-selected library of theological works, and spent much time in reading. But it was especially regarding these truths as intimately identified with the Divine glory, and of Divine origin, that he found himself interested in their inculcation.

But he has gone to his reward. His Master called him away before he had passed the maturity of his days. He was willing in death, as he had been in life, to yield himself into the hands of his Sovereign and Saviour.

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### JOHN WOOLDRIDGE.

JOHN WOOLDRIDGE was a man in many respects remarkable. His most striking peculiarity was steadiness of character. Nearly fourscore and ten years were spent in the county of his birth, and nearly the whole time in the vicinity of the home where he died. He seldom went from the neighborhood where he resided, attended

but seldom the large denominational meetings of the country or State, and yet he took enlarged, comprehensive views of things, and sympathized warmly with all those objects which promised the good of his race and the glory of his Redeemer.

He was born in Powhatan County, Virginia, in the year 1771. During the season known as "the great revival," in 1798, he became the subject of a saving change. An intimate friend and Christian brother thus refers to the circumstances of his conversion:—

"He has frequently related the exercises of his mind while under conviction for sin. With thrilling effect he would recite his deliverance from the burden of his guilt. For several weeks he was deeply distressed in view of his sins, and was greatly perplexed to reconcile God's inflexible justice with the salvation of so wretched a sinner as he felt himself to be. In this dark and depressed state of mind he would repair to a secluded grove not far from his house, for the purpose of prayer. To this lonely spot he continued to go, until, weary and despondent, he almost despaired of relief. One more honest effort, however, he determined to make, and in that place, hallowed by his strugglings and tears, he again bent the penitent knee, and, like a condemned rebel pleading for pardon, he there implored the mercy of the great Judge. Just then he banished all confidence in himself, and placing entire trust in the Lord Jesus Christ, the blessed hope of the gospel beamed upon his soul, and rising from the suppliant's posture, with a heart relieved of its burden, the face of all nature seemed to smile upon him, and in the ecstasy of his joy he almost fancied that the songs of the angels, celebrating his redemption, filled the holy and charmed atmosphere in which he moved."

— He immediately made known his joyful emotions to others. Nor was he content to remain unassociated with God's people. He was baptized by Elder George Smith, who, having been highly useful in Virginia, afterwards made one of the pioneers of the sparsely-settled West, in the early history of Kentucky. He connected himself with Powhatan Church, retaining that connection until the time of his death.

In about one year after his baptism he was licensed to preach. His zeal was marked, as he sought to extend the reign of his

newly-acknowledged Sovereign. In 1804, his pastor, George Smith, left the State, and in the exigency of the church, all eyes were turned to him. With but one dissenting vote he was chosen the successor of Smith, and continued, with but few cases like it, to administer the word and ordinances for about fifty years. Powhatan Church has been one of the most effective bodies connected with the Middle District Association, and to his discreet and consistent course she has been, under God, mainly indebted for all her prosperity. The following allusion to his career as a preacher, and his peaceful end, is made by the brother already mentioned:—

“The relation of pastor to Powhatan Church was sustained with much acceptance and success for nearly a half century; until about eleven years ago, in consequence of the infirmities of age and especially the loss of his eye-sight, he resigned his pastoral care of the church. But up to the day of his death he never ceased to cherish the liveliest interest in her prosperity and usefulness.

“In some respects Mr. Wooldridge was one of the most remarkable men of the age. Endowed by nature with a powerful intellect and great firmness of purpose, he developed a marked character, with traits which, with better educational advantages, would have rendered him highly distinguished in any of the higher walks of life. Despite his deficiency in mental culture, Mr. Wooldridge was one of the most powerful and popular preachers in Virginia, and exerted an influence unsurpassed perhaps by any country pastor in our denomination, or indeed in any other. Possessed of a commanding person and presence, a clear, full, sonorous voice, a striking and dignified manner, simplicity and clearness in the discussion of his subject, Mr. Wooldridge often preached with surpassing eloquence and power. In the early days of his ministry he traveled and preached much in the counties below Richmond. He has been frequently heard to narrate incidents of his preaching tours in this region, one of which was his baptizing several persons on a certain Sunday morning, in the Chickahominy River, among whom were two persons of the Quaker persuasion.

“He had only three children, two daughters and one son, all of whom survive, and who are members of the church of which

he was so long pastor. When summoned from the scenes of his earthly labors, the messenger found him ready and willing to depart. He informed his children that he was resigned to the Master's will, and, with no fears for the future, he was gathered to the garner above, a 'shock of corn fully ripe.'"

Thus, on the 18th of April, 1859, this good man passed away, in the eighty-eighth year of his age. His life had been fruitful of good, though noiseless and unassuming. He had, for a succession of years, sent a liberal contribution to the Foreign Mission Board, and in his will provided for an annual payment of something like forty dollars to the same object for ten years. His works indeed follow him.

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### JOHN HUBBARD.

JOHN HUBBARD was a native of Halifax County, Virginia. In early manhood he became a disciple of Christ, and no one could fail to recognize in him the ardent, conscientious devotion, which such a relation ought ever to inspire. At what time he entered the ministry is not known to the author, but as early as 1827 he seems to have been engaged in that work. During the more active part of Abner W. Clopton's labors he was intimately associated with him, engaging with all his characteristic ardor as a coworker in commending Christ to the people. His gift was of the hortatory character, and in its exercise, as well as on account of his eminent piety, a large influence was acquired in the Roanoke Association.

He left the State, much to the regret of his friends, only to continue his labors in another field. We are indebted to the Rev. T. G. Keen for the following reference to his subsequent history:—

"Mr. Hubbard removed to Kentucky about the year 1836, and settled in Christian County. He joined the church in Hopkinsville. Although solicited to preach to that church, and also to neighboring churches, he persistently declined, feeling that his mission was to exhort, and not formally to preach. He possessed

pre-eminent qualifications for that kind of service, and scarcely a protracted-meeting was held within a convenient distance which he was not invited to attend. His exhortations and addresses, after a sermon had been preached, were most powerful and effective. The expressiveness of his eye, the clear and solemn tones of his voice, his whole manner, indicated the deep earnestness and solicitude of his soul for the conversion of men.

“Every one, even the most hardened in sin, accorded to him an unusual anxiety and affectionate zeal in urging the claims of the gospel. Always kind and courteous in his manners, cheerful in his conversation, affable in his intercourse with all, he had access to the confidence and often to the hearts of men, which could be had by few ministers around him. Far and near he was solicited to engage in the labor to which he felt himself called, and in which he found his greatest enjoyment—simply exhorting men to accept the offers of mercy. Many a redeemed one is now in heaven, and many an humble and happy believer in Christ still lives on earth, remembering with delight and gratitude the stirring appeals which he uttered, and which awakened within them a desire to be saved. The name of John Hubbard, throughout that portion of the State where he lived, is held in sacred remembrance by thousands of persons who listened to his exhortations and witnessed the display of Divine grace as it rendered effectual the word as he uttered it.

“He thus lived and labored until the year 1843, when he was admonished that his work was done. In the spring of that year he was violently attacked with a disease which soon closed his earthly career. He was sick only about four days. Everything which kind attention, medical skill, and sympathizing friends could do to stay the hand of death, was done. But the ‘time of his departure had come,’ and he was himself conscious of it and waiting for it. While enduring the severest pain, and rapidly approaching his end, his wife, who for the most part was compelled to stay with her family in an adjoining room, would frequently come into his chamber and repeat appropriate passages of Scripture, with which to console and comfort him in his sufferings; and he, in turn, would attempt to comfort her, in view of her terrible bereavement. He directed her to the widow’s God,



and reminded her of the sweet and precious promises which He had vouchsafed to one thus left alone and desolate. This mutual endeavor to soothe and comfort each other was kept up, at different times, throughout the last day of his sickness.

“At length the hour came which should close his earthly course. Conscious of this, he requested that his servants should receive from him his final farewell. As one after another came to his bedside, he took each by the hand, giving an appropriate word of counsel, and then exhorting them to meet him in heaven. As a favorite servant, in whose piety he had great confidence, approached him, said he, calling him by name, ‘I stand as firm as a rock—be faithful—meet me in heaven.’ His strength fast failing, and observing that his wife was grieving, he said to a minister who was holding his hand, ‘Tell Hannah to cheer up; it grieves me to see her so sorrowful.’ And in a few moments his spirit ascended to the rest for which it was prepared. His wife, looking upon the body, which was all that was then left of a true and affectionate husband and of an earnest and faithful minister of Christ, clasping his hand, though palsied by death, she said: ‘Farewell, my dear husband, until the morning of the resurrection.’

“Thus lived and died one of the purest and loveliest of men. His funeral was largely attended, and the sermon preached by the venerable Reuben Ross, Moderator of the Bethel Association. The churches long mourned the absence of one whose presence was ever cheering and animating, and whose services were so welcomed always and generally profitable.”

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## WILLIAM A. TALLIAFERRO.

WILLIAM A. TALLIAFERRO was born in the State of Kentucky, about the year 1819. A brief reference to his character and work is thus given by Rev. Herndon Frazer:—

“He obtained peace in believing in Jesus, in early life, and soon felt impressions to preach the gospel. To fit him the better

for his responsible calling he applied himself with diligence to acquire an education at Georgetown College, and afterwards at some school in Ohio. Being licensed to preach, he exercised his gift with so much acceptance that he was soon chosen pastor of the Baptist church at Colemansville; but his health failing him, (perhaps caused, in its incipiency, from too close application to his studies at college, and afterwards likely from his untiring pastoral labors,) he resigned the care of the church after a short service; and visited Texas with the hope of recuperating his health and fitting him for greater usefulness. While in Texas, being unwilling to be a total idler in the Lord's vineyard, he preached for a time at Houston, and afterwards settled at Madagorda, as pastor of the Baptist church at that place. But here again he found the duties of the station too onerous for his fragile frame, and left, after staying about one year, with a broken-down constitution, to return to his native State.

“Remaining for a time among his friends about Colemansville, he was induced about a year ago to accept an invitation from a lady of that neighborhood to accompany her in a visit to her friends and relations in Virginia, her native State, with the view of improving his health. Taking up his abode in Spottsylvania, in the vicinity of Mount Hermon Church, where he preached occasionally, he soon won the affection of all who made his acquaintance or heard him preach; and Elder J. L. Powell resigning the care of that church about that time, Elder Talliaferro was unanimously chosen his successor, and, while able to preach, was universally esteemed by the church and the community at large as a talented minister and faithful pastor. And certainly he was a preacher of rare endowments. He was very fluent of speech; his language was always chaste, at times most captivating, being adorned with all the beauties of rhetorical figures, with no apparent effort to get up in that region of attractions, and though his hearers would sometimes tremble for him to think how he would get back to the track of sober thoughts, the writer of this tribute of respect must say, he never witnessed in him at such times anything but a graceful and happy descent. No ranting, and puffing, and staring for admiration upon his audience, as if absorbed in wonder at his astonishing powers to move his hearers, but, calm

as a zephyr in summer, quite unconscious that he had said anything that any of his hearers might not have said as well or even better.

“Like Spurgeon, in his doctrinal views he was decidedly Calvinistic and Baptist, but in declaring them he was never dictatorial, but always unassuming, and granting to others the right to judge for themselves. Perhaps the most prominent feature in his ministration was the power of illustration. The Bible was the great store-house, from which he drew his materials for assault upon Satan’s empire, and to build up the cause of his Master; yet his varied reading in history and philosophy furnished him, as it were at will, with the most interesting and appropriate illustrations in enforcing duty and opposing error.”

But the peculiar gifts of this excellent man, while they gained the ear and admiration of the crowd, could not stay the hand of death. He resigned his stewardship, not reluctantly, but joyfully, on the 2d of May, 1857, at the residence of Rev. James L. Powell, in Spottsylvania County. A relative from the West, being with him, attended to the transfer of his remains, to be deposited by the side of a beloved sister, in the old family cemetery, near Mount Sterling, Kentucky.

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### PHILIP T. MONTAGUE.

WE regret that more ample material for a sketch of this useful brother has not been furnished. We have written and applied to several for the necessary facts, but without success. In the absence of other information, the following, from the minutes of the Rappahannock Association, is inserted:—

“PHILIP T. MONTAGUE, of Middlesex County, Virginia, was born the 19th day of May, 1778, and was married the 12th of May, 1803. On the 9th of September, 1804, he professed to be born again, was baptized soon after, and commenced preaching immediately. His education was such as could be obtained in the best country schools during his youth. But possessing an athletic

constitution, a strong mind, warm temperament, great firmness, and a quick apprehension, he did not only improve his slender education, but turned it to good account in his Master's service. He was engaged more than forty years in preaching the everlasting gospel to his dying fellow-men. During much the larger part of his ministry he was a laborious, zealous, faithful, and successful minister of the New Testament. He traveled much and preached frequently throughout the extensive bounds of the old Dover Association; and few preachers were more cordially received. His labors were greatly blessed to the conversion of sinners, and in building up the churches. Besides serving Lower College Church, in King William, Upper Essex, in Essex County, Exol, in King and Queen, and Glebe Landing, in Middlesex, as pastor, he preached much for other churches at a distance from his residence. In his preaching he was generally doctrinal, in exhortation earnest and animated, in private affectionate and conciliating. Here your committee would most cheerfully close the notice of their deceased brother; but they feel that duty, truth, and candor require them to advert to some of the causes which, in their humble opinion, had a tendency, to some extent, to circumscribe his labors and paralyze his usefulness during the last few years of his life.

“First. By devoting his time, his energies, and his talents almost exclusively to the work of the ministry, he was necessarily compelled to neglect his pecuniary interest and his domestic affairs, and consequently became embarrassed in his circumstances. This was not to be attributed to any want of energy on his part, but mainly to the churches to whom he ministered failing to comply with the Divine injunction so often neglected by them—‘the laborer is worthy of his hire.’ They omitted to provide for his temporal wants, while he was spending his physical and mental energies for their good. This culpable negligence of the churches in our State has either forced many of our most useful members to abandon their respective fields of labor and usefulness, or embarrass themselves and families.

“Secondly. He unfortunately, though conscientiously no doubt, took different views of the great temperance reformation from the most of his brethren in the ministry. Entertaining these views,

it may be presumed he did not feel himself at liberty to co-operate with them in this good work and labor of love. This is the more deeply to be regretted, as he wielded a powerful and an extensive influence, of which reckless men availed themselves for purposes which he never designed or anticipated.

“Thirdly. Having spent the prime of his useful life and physical strength in preaching Christ and him crucified, he became much afflicted during his latter days. The infirmities of age and the claims of a dependent family, compelled him to confine his labors mainly, during several years, to his own neighborhood and the Glebe Landing Church, of which he remained pastor until his death, much beloved and lamented by her members. Their pulpit, so long occupied by him, was clad in mourning for their deceased pastor.

“He died on the 11th of July, 1846, in the sixty-ninth year of his age, leaving an affectionate and pious companion, three sons and four daughters, to bewail the loss of their best earthly friend.”

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### ISAAC TAYLOR HINTON.

THOUGH I. T. HINTON was but a short period identified with the Baptist ministry of Virginia, it will not be unsuitable to give his name a place in these memoirs. His eminent devotion and untiring activity rendered him conspicuous among our churches, while his warm and genial spirit endeared him to many hearts.

He was a native of the City of Oxford, England. Reared in the vicinity of one of the most distinguished universities of the world, and having received a classical training, he gave in early manhood the promise of usefulness in the literary and religious world. His father, Rev. James Hinton, D.D., was for many years the pastor of the Baptist church in Oxford, and occupied a high position, both in that city and among the Baptists of Great Britain. His mother was alike distinguished, as the sister of the celebrated Isaac Taylor and of Jane and Elizabeth Taylor. Their numerous and valuable writings have given them a world.

wide fame. Two of the brothers of Isaac were also Baptist ministers. One of them, John Howard Hinton, is pastor of one of the most flourishing churches of the City of London, and is eminent as an author.

The education of Elder Hinton was chiefly conducted by his father. He afterwards became connected with the Clarendon Printing-office, Oxford, serving a regular apprenticeship to that business. For the purpose of prosecuting a work of publication, he established, in connection with his brother-in-law, an office in London. Various valuable works were issued by them, among others a History of the United States, handsomely executed, with splendid engravings. This work was prepared by the two brothers, John and Isaac, and served much to dissipate the erroneous views of our country which prevailed in England. During this period the subject of this sketch was engaged as a licentiate in preaching the gospel in the environs of London, and otherwise promoting the cause of religion. He had, before he left Oxford, become a member of the church, and commenced the exercise of his gifts in public preaching.

About the year 1830 he removed to the United States. He had, in the preparation of the History, become ardently attached to our form of government and institutions, and, in the full vigor of manhood, he determined to identify himself and, his family with the interests of this rapidly-growing country. He remained in Philadelphia about two years, uniting himself with the Fifth Baptist Church of that city, and employing his ministerial gifts as opportunity offered.

The First Baptist Church of Richmond, Virginia, being without a pastor, by the resignation of Rev. John Kerr, Mr. Hinton was invited to visit them, with a view to the pastorate. He was soon chosen to occupy this position. Although he remained in the city a comparatively brief period, an influence of the most beneficial character was acquired. The church itself increased in numbers, intelligence, and efficiency. No man was ever more industrious and untiring in the performance of pastoral duty. In the family circle he was a most agreeable companion. Affable, cordial, and sincere, he won the affections of his brethren, and the respect of the community at large. In the dwellings of the poor

by the bedside of the sick, as well as among the more prosperous and wealthy, he was found mingling with the people he served, and aiming, in his ministerial character, to do them good. This being his first pastoral charge, with all the strength of early love he seemed earnestly intent on the prosecution of his great work. His affections were naturally strong and ardent, and they were poured forth in no unstinted measure. All knew him to be their true faithful adviser and friend.

His labors in Richmond were varied and abundant. No amount of fatigue or personal inconvenience was regarded. With unceasing activity of mind, he was ever seeking opportunities of promoting the welfare of others, and so systematized his operations as to accomplish an almost incredible amount of service. The great interests of the denomination in the State, and the cause of Christ at large, also engaged his constant thought. Churches in different directions were visited, and always with acceptance and profit. In the different Boards he was a laborious, practical worker. The impression left upon individuals and families in Richmond was beneficial and enduring. As a preacher he occupied a strong position among the other pastors of the city. Conservative and kindly in his bearing toward those who differed from him, he was yet firm and unyielding in maintaining the doctrines and ordinances of the gospel. When he came from England, in common with many Baptists of that country, he inclined to the practice of open communion; but he was soon satisfied of its impropriety, and was more and more confirmed in this, as experience increased. During his residence in Virginia, the controversy growing out of Mr. A. Campbell's theory prevailed. Into this he entered with no little spirit and success. He took strong views of Divine sovereignty, human depravity, the sacrifice of Christ, the Spirit's work in conversion, and other kindred doctrines.

He left Richmond in 1835, to take charge of the Baptist church in Chicago, then a comparatively small town. Soon the interests of the cause were seen to advance. His characteristic energy found full scope amid the exciting influences by which he was surrounded. While the community were borne on by the tide of worldliness, his influence was exerted against this current. To mould the character of men for the society above, to instruct them

in the art of laying up treasures in heaven, seemed to be his highest ambition. He labored not in vain. He remained in this growing city until he was permitted to see a large church built up, when he removed to St. Louis.

His pastoral labors in St. Louis, Missouri, commenced October, 1841, in connection with the Second Baptist Church. He labored most indefatigably, and was eminently successful. Under his administration about one hundred and twenty were baptized, and as many more by letter. On the 17th of November, 1844, he tendered his resignation, with the view of accepting the call from a newly-formed church in New Orleans. Subsequently the St. Louis church unanimously invited him to remain, but he felt himself constrained to leave for the newly-proposed field. This was at no little personal sacrifice. Endeared associations were surrendered with a purpose to build up, if possible, the cause in the Crescent City. He went, too, with the knowledge of serious exposure to himself and family, arising from the unhealthiness of the position during certain seasons of the year.

In assuming the duties of this new position he entered with characteristic enthusiasm upon his loved work, visiting from house to house, holding meetings of various kinds, enlarging the Sunday-school, purchasing a lot and building upon it a small house of worship, and preaching the gospel by day and night. His ministration was soon powerfully felt. The church increased in numbers and influence. It was the privilege of the author to visit New Orleans a short time before his death, and to renew the intimacy which had been so pleasantly formed in his earlier pastoral life in Richmond. He was found, with few to help, as in previous years, most laboriously engaged in struggling against opposing interests. We found him the same genial, affectionate, earnest-hearted man, as in years past, and could not but be affected by the self-sacrificing and consuming zeal which he evinced. When the sickly season commenced in 1847, he determined to remain at his post. The yellow fever raged with more than ordinary power, but he shrunk not. Visiting among the sick and dying, while scores were daily borne to the tomb, he at length was seized by this terrible disease, and in a few short hours fell a victim to its power. His death occurred in August, 1847.



Isaac T. Hinton was no ordinary man. We loved him as a personal friend, and admired his talents, especially his disinterested, indefatigable energy in the cause of truth and righteousness.

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## SPILSBY WOOLFOLK.

ELDER SPILSBY WOOLFOLK was best known in the county of his birth and residence. He seldom passed beyond the neighborhood where he stately labored, and his influence, therefore, was less extensive. He was born in the year 1765, in Caroline County, and became interested in the subject of religion, professing attachment to the Saviour in 1800. He was baptized in December of that year. His ministerial functions were not assumed until the year 1814. In the early part of his ministry he performed service in preaching for Burrus's, Concord, Providence, Reedy Mill, Bowling Green, etc., but later in life was mostly engaged in watching over Bethel Church, Caroline County.

His talents as a preacher scarcely reached mediocrity, and yet, such was the earnest and consistent devotion he evinced, that all regarded him as a true servant of Jesus Christ, aiming to promote the honor of his Master. His early educational advantages being scanty, and commencing the ministry at a period of life when his mental habits were fixed, he was unprepared to devote himself to such a course of reading as would furnish enlarged views of spiritual truth. His course, in this respect, was not favorable to improvement of mind, and consequently he kept not pace with the age. This he saw and felt in the latter part of his life. And yet he could look back with the pleasing consciousness that in the service of Virginia Baptists he had faithfully wrought. His labors were not unrecognized by his Divine Lord, but blessed in the conversion of men, and in the increased hope and joy of his brethren.

Elder Woolfolk was much regarded by those who intimately

knew him. In the language of one of his relatives, "he was a good man, of cheerful, sociable disposition, and very popular with the world and the church."

He lived to see a good old age. On the 23d of July, 1841, in the county of his birth, he passed away to the rest which remaineth for the people of God.

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### WILLIAM SOUTHWOOD.

THE following sketch was prepared by Rev. Robert Ryland, and published in the Religious Herald. It presents a record which many will recognize as truthful.

WILLIAM SOUTHWOOD was born in Devonshire, England, October 22, 1785. The only circumstance of interest than I can relate concerning his family is, that his mother was first cousin to the celebrated Dr. Walcott, better known to the reading world as Peter Pindar. Born and brought up in the Episcopal church, he was intended by his parents for the gospel ministry in that communion. He enjoyed, I believe, the advantages of a partial course at Cambridge, but did not remain long enough to obtain a diploma. About the time that it became necessary to take decisive measures in regard to his future course, he determined to examine more rigidly his spiritual character, and to investigate thoroughly the evidences and nature of the Christian religion. His nature revolted at the idea of professing to be what he was not, and of teaching what he did not believe or comprehend. He was in this state of mind providentially thrown under the influence of the late Rev. Dr. Hawker, of Plymouth, whose preaching seems to have been blessed to his saving illumination. Carrying out his original purpose of taking up no opinion on mere authority, he proceeded to inquire into the prominent doctrines of religion, and into the organization of the church of Christ. He has often felt he was "by nature a skeptic."

It was quite apparent throughout his subsequent life, that he was not disposed to believe simply because others did. From the

beginning of his researches he was aware that a change of sentiment would lead to the relinquishment of the grammar school in Devonshire with which he was intrusted, and other prospects still more imposing. But these were not the strongest inducements that his love of truth was called to resist. A more respectable association awaited him in the Church of England. The wealth, and learning, and refinement of the country sympathized with her imposing forms of worship. Among the dissenters, and especially among the Baptists, there was little that excited worldly aspirations, or afforded a field for worldly ambition. It has been sneeringly said, that "every man has his price." But the conclusion to which Mr. Southwood came, and the perseverance with which he maintained it, prove most clearly that neither the love of money nor worldly policy warped his judgment.

His early ministry was with the Baptist church at Sodbury, in Gloucestershire, to whose acquaintance he was introduced by Rev. Dr. Jay, of Bath. Having been actively and usefully employed there for some years, he removed to Kensington, near London, whence, after a considerable period of pastoral labor, he removed to the United States. This country, he has often said, was from his youth the *beau ideal* of perfection; but like other imaginations, this was not fully realized. He found many things among us that he admired, and doubtless many that he would have wished to see improved. I first saw him about seventeen years ago, in company with his friend and countryman, Elder Isaac T. Hinton, both recently arrived among us. They seemed to me to have many dissimilarities of temper, but both to be whole-hearted, straight-forward, and true men; easily to become acquainted with; sincerely pious, but far removed from sanctimoniousness; very companionable, and though not light, able to enjoy a hearty laugh.

Mr. Southwood first settled with the Baptist church in Petersburg, in this State, where he remained about six years. He then supplied the Bruington Church, in King and Queen County. After a brief sojourn with this people, he was called to the spiritual oversight of the St. Stephen's Church; among whom; on the 13th of October, 1850, he calmly resigned his commission and his spirit to Him who gave them. In all these relations, though he was not what is termed a popular preacher, he made many warm

friends, and convinced the discerning public that he was a godly well-instructed, and faithful minister.

His whole history shows that his prominent traits of character were rigid integrity and childlike simplicity. There was no vestige of duplicity in his nature, no policy, but he had an open, unsuspecting heart, that spoke forth its feelings with a candor that sometimes bordered on imprudence. If he was inclined, at times, to be satirical, his aim was the improvement of men, not their wanton mortification. His bearing was dignified, while to the youngest and lowest he was affable and benevolent. As a pastor he won the affections of his people by visiting them at their own houses, and by his delicate attentions to the sick and to children. His interviews were strictly religious, and were closed, when appropriate, with reading and prayer.

Mr. Southwood was fond of preaching. Having no secular business, not even the cares of housekeeping, to divert his attention, he gave himself to reading, studied his sermons with care, and was rarely caught unprepared to address an audience. His exhibitions of truth, however, were better adapted to instruct the disciples of Christ in the doctrines of grace, than to awaken concern in thoughtless minds. Having raised a high standard of Christian character, he directed his efforts mainly to the cultivation of knowledge and piety in the churches. He thought that the ministers in America attached an undue importance to the introduction of persons into the church, and were not sufficiently alive to the necessity of training them to habits of self-government, to systematic benevolence, and to progress in knowledge and holiness.

Mr. Southwood has been censured by some of his brethren for maintaining high ground in relation to the episcopal office, and in this hyper-democratic age it is manifest that no seeker of popularity would have imbibed or expressed his views. But those who knew him well were constrained to admit, that with his willingness to receive attention and respect, he combined, to a high degree, a spirit of courtesy and artless simplicity. No man probably had less disposition to lord it over God's heritage, or to seek pre-eminence among his brethren. Coming from a country more matured, more accustomed to respect usage, and more sys-

tematic in all its secular and spiritual proceedings than ours, and coming, too, at a period of life when the leading judgments of the mind are already formed, he might have been expected to observe things that would seem uncouth to his taste. And if, owing to his freedom from policy, and his sincere hatred of quackery in all its forms, he expressed himself candidly, or even sarcastically, he should not have been judged with severity.

Mr. Southwood was not a man of the world. He had seen a great deal of the world, had mingled in good society on both sides of the Atlantic; was well read, especially in sacred literature; was social in his disposition; always instructive in conversation; but still his manners, his appearance, and his whole bearing showed him to be not of the world. He knew little of dollars and cents, of buying and selling. His heart was turned to the consideration of subjects of a higher and purer nature. He was a lover of truth. For several months before his demise there was, as evinced by his sermons, prayers, and letters, a rapid increase of spirituality in his affections. As a specimen of his easy, familiar intercourse, and of his Bible-loving piety, I will quote only one passage from a letter to a much-loved friend.

“I have just been reading the Sixty-seventh Psalm. I really believe it! Oh, I am glad I am a believer, and that I can receive really God’s blessed word. I would not be an infidel for ten thousand worlds; I would almost as soon be a formalist or a devil. What a delight does it afford to believe God’s word! to enter into it, how it enlarges the mind and the heart! And how it warms, and rejoices, and comforts! Only think of the last three verses of this beautiful psalm! Think of the mental, the intellectual, the heart-obedience of the fifth verse; the call to personal piety, and the demand upon us to extend our benevolent instructions to others—to all! Then the promise in the sixth verse, then its reiteration, and its extension in the seventh verse. What a delightful contemplation for faith! But the infidel, or the formalist, knows nothing of it; and the devil has only the pleasure of trembling at it. I wonder how farmers and gardeners read these verses!”

In the midst of his great studies and pastoral duties, death came suddenly upon him. On Saturday, October 12th, 1850, he prepared an exposition of Genesis, xxviii. 10–12, for his Sunday

morning's exercise. After taking tea, and conducting worship with the family, he retired about ten o'clock, in his usual health. About one o'clock he awoke with a paroxysm of pain in the chest, and in a few moments, before a physician could be called, without a struggle or a distortion of a feature of the face, he gently passed into the placid sleep of death.

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### LEONARD NUNNALLY.

PARTICULAR information concerning the early history of ELDER NUNNALLY has been sought without success. We know not where or when he was born, nor have we secured the dates or the circumstances of that great change through which he passed in becoming a disciple of Christ. It would have been gratifying to many if something more in detail were recorded. It is still gratifying to the author to be able to say anything concerning one who, in the sphere he moved, was beloved and useful.

He was engaged in the war of 1812, in the service of his country, acting as a lieutenant in Captain Benjamin Grave's company of volunteers from the County of Chesterfield. He occupied also the position of justice of the peace for many years, and it is said, that no magistrate of Chesterfield County performed a larger amount of service. Under the old constitution he filled the office of high sheriff with credit to himself. In these various worldly relations an influence for good was extensively wielded. All who knew him exercised unlimited confidence in his integrity and faithfulness.

In consequence of these various engagements, his ministerial character was not fully developed, nor was he very extensively known beyond the limits of his county. It was impossible that he could, for any long time, be absent from home. In this respect his whole life was unlike that of his friend and brother, Elder Benjamin Watkins, of the same Association. While the one passed among the churches year after year, confirming the disciples and preaching the gospel of the kingdom, the other, with

perhaps superior ability, was comparatively circumscribed in his ministerial work.

In some respects this was to be deprecated. Men, in abundance may be found, to fill the various worldly professions and employments of life, while in the ministry of reconciliation comparatively few are ready to consecrate themselves. It may still be said, "the harvest truly is great, but the laborers are few." And then, such is the magnitude of the work itself, so solemn are its responsibilities, and so fearful its issues, that nothing less than an all-engrossing employment of time and talent would seem to be allowable. What the Apostle enjoined on his son Timothy, in urging the duties of the ministry, when he said "*give thyself wholly to them,*" is binding on all who enter upon this solemn calling. And the reason assigned would seem to be a sufficient stimulant—"that thy profiting may appear to all."

Not that secular employments are inconsistent with the ministerial work. Paul could engage, and did engage in them; working with his own hands. So did others of the apostolic age. But these secular labors were incidental; preaching the gospel was their great work. To supply their own necessities by tent-making, or by other lawful occupations, was sometimes required by the circumstances in which they were placed. They had, however, a noble work before them, and they pressed on to its accomplishment. It was not theirs to allow any worldly considerations or employments to interfere with the spread of Messiah's empire in the world.

The inspired Apostles uniformly, and Christ himself, taught that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier;" that "the laborer is worthy of his hire;" that he who is taught in the word is to "communicate to him that teacheth, in all good things." This is the Divine rule, throwing upon the minister of the gospel a solemn responsibility to attend to his work, and making it the duty of the church to contribute to his necessities, not as a charity, but a debt.

In all this, it is not to be understood that so far as Elder Nunnally suffered himself to be bound by official relations to the church, he was not faithful. He seems to have been the pastor of

Salem Church, in Chesterfield County, for many years, and to have preached at other points. So far as he suffered himself to be thus bound he was punctilious in the discharge of his duty. He suffered no engagements to be unfulfilled, and performed in his own neighborhood a large amount of unremunerative service. His zeal and energy in the cause of his Master were uniform and untiring to the end of life.

Had Elder Nunnally given himself wholly to the ministry in his earlier entrance upon it, disciplining his mind, and enlarging the scope of his knowledge by regular reading and study, he would have been among our most effective preachers. Naturally, he was gifted with the power of discrimination, and with some of the attributes of the orator. It was the privilege of the author of this work once to hear him, on a communion occasion. The tragic scenes of the trial, and suffering, and death of Jesus, were depicted with a naturalness of style and manner as deeply to affect all hearts. We all seemed to have been brought into the judgment hall and the Garden of Gethsemane, and, in full view of the cross, to have heard the agonizing cry of the Son of God when he gave up the ghost.

He lived to a serene old age, and when he passed away, many felt that a good man had departed from the earth. Within the limits of the Middle District Association he began and had prosecuted the ministry with diligence, and his influence had been extensively exercised for good in his own immediate neighborhood.

One of the most esteemed ministers of the Association thus writes: "I knew Father Nunnally from my boyhood until the time of his death, having been raised in the same neighborhood in which he lived and died. My father and mother were members of Salem Church, of which he was pastor; but I knew him more intimately in and after 1831, when I professed religion and joined the same church. He was my pastor. When I went forward to join the church he rejoiced, and exclaimed aloud, 'That he had been for many years praying for help, and that he verily believed the Lord had answered his prayer and sent me as a help.'

"He was a plain man, without pretensions, of limited education; but, I believe, a true gospel minister. He was very punctual in filling his appointments, attended his church meetings



regularly, and was a good disciplinarian, and was remarkable for his indomitable zeal in the cause he had espoused; made greater sacrifices perhaps than many of us are now willing to make, preached the gospel freely without charge, traveled through his neighborhood for a number of years, preaching funerals, attending and officiating in the celebration of the rites of matrimony, and attending to all the demands made upon him, with a degree of punctuality not often surpassed."

This reference to Elder Nunnally reminds us of the rapidity with which the fathers in the ministry are passing away. Few, if one, can now be found, who preached the gospel when the present century commenced. And it becomes deeply affecting to know, that we who a little while ago were the young men, sitting at the feet of our seniors, are beginning to be the old men. Soon we too shall pass away. May God raise up a holier, more intelligent, more effective ministry, to fill our places when we are gone!

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### JOHN ANTHONY.

ELDER JOHN ANTHONY was one of the earliest, and most devoted of the Virginia Baptist ministry. His birth occurred in 1746. In his thirtieth year he entered the ministry, though it would seem from information received, that he had previously been several years connected with the church. His ministry was mainly confined to Bedford County. Here he was laboriously and successfully employed. The Strawberry Association felt the weight of his influence. When the church called Otter was brought into existence, he became its pastor, and retained that position until just before his death.

In the latter part of his life, in consequence of infirmity, he exercised but little influence beyond his own neighborhood. Elder Semple speaks of him in 1809 as being not weary in well doing, but desirous of keeping his own vineyard well dressed.

During the year 1822, he suffered much of the disease which

caused his death. His affliction was borne with calmness and Christian resignation, and on the sixth of September his Divine Master called him home. At the next meeting of the Strawberry Association, a resolution was passed, noticing his memory in respectful terms. They refer to him as "a faithful, laborious, and useful servant of the Lord Jesus, and an able minister of the New Testament." When he died he was in his seventy-sixth year.

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### JAMES G. JEFFRIES.

THE subject of this memoir, JAMES G. JEFFRIES, was called to give an account of his stewardship before he had reached the meridian of his days. He was cut down in the midst of his usefulness. A short account of his life and dying exercises will not be uninteresting.

He was born of respectable parents in the County of Lunenburg, Virginia. Being both members of the church of Christ, they strove to bring up their children in the fear and admonition of the Lord. These efforts were not in vain; for in early life their son James manifested much serious concern for the salvation of his soul. He was often deeply affected with a recollection of death and a fear of the displeasure of God. These exercises were, however, interrupted by seasons of gayety, in which he would seem to forget the wretchedness of his case and his exposure to the curse of the law. Allured by those temptations which so often beguile the unwary youth, he would engage in the pleasurable amusements of his day with seeming enjoyment; though, even then, his mind was the seat of anxiety and perturbation. After many changes from temporary inquietude to carelessness of spirit, it pleased the Lord, whose mercy is higher than the heavens, to affect his mind habitually with a sense of his lost condition, and to introduce him into the kingdom of Christ. He made a public and good profession before many witnesses; and, on being immersed, became connected with Tusekiah Church, in the County of Lunenburg, on the 13th of September, 1816.

He soon evinced a strong concern for the salvation of sinners by exhorting them to flee the wrath to come; from this period he became an active and laborious servant of Christ in dispensing his word for the instruction and sanctification of his fellow-men. He traveled extensively in the counties lying between the Roanoke River and Petersburg, supplying, as often as he could, the destitute churches at Cutbanks, Reedy Creek, Cedar Creek, and Flat Rock, which lie in the lower part of the Meherrin Association. His preaching, too, was not in vain; it was in the power and demonstration of the Holy Spirit; often, when expatiating on the love of Christ to a dying world, his countenance would assume an almost heavenly appearance; and his sentences, rich and chaste, would roll from his lips with melting power upon his audience.

His manner in the pulpit was exceedingly interesting; perhaps no man was better able than he to chain the attention of those whom he addressed. His appearance was dignified and graceful; his style easy and flowing; and his face seemed always to be lighted up with benevolence. But what rendered him particularly an object worthy of regard and imitation was his spirituality of mind and devotion to the cause of God. He seemed, when he arose to preach, to have been casting his eye over the desolations which sin had introduced, and, overpowered with holy compassion, to have been weeping between the porch and the altar. While he looked over the miseries of a world lying in wickedness, he took care to present no other way of escape but Jesus Christ, and him crucified. He was eminently an evangelical teacher, insisting, among professors, on the necessity of holy lives as evidences of living faith. In the social circle he was no less interesting. From his childhood he was distinguished for tenderness of soul and affability of manners, and consequently won the esteem of all who knew him.

It is not to be wondered that such a man should be admired and beloved. But it pleased the Father of mercies to afflict the church below in his removal to the church triumphant above. Carnal reason cannot penetrate the cloud which overhangs this dispensation; but it should be ours to bow with adoring humility, and, in the language of the Apostle, to say, "Oh! the depth of

the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" The agony of this affliction is much mitigated in a recollection of the transport and resignation with which he left the world. Some of the circumstances of his last illness and death have been culled from a letter written by a friend a few days after he expired.

For some time previous to his death, which was in the year 1821, he was afflicted with a pain in his chest, which was frequently attended with spitting of blood. In consequence of this weakness, his friends often endeavored to prevail on him to desist from speaking in public, until his health should be established. His zeal, however, for the promotion of his Master's cause, was so great that he was deaf to all their remonstrances, counting not his life dear unto him, that he might win souls to Christ. The last sermon, except one, he was enabled to preach, was delivered in the most zealous and pathetic manner, although at the time he labored under considerable indisposition of body. He observed to the congregation, that in consequence of the weakness in his chest he felt himself unable to address them; but when he looked around, and saw many of his dear friends in their sins, he could not forbear; and went on to preach a lengthy discourse. About thirteen days before his death he preached his last sermon at Bethel Meeting-house, Mecklenburg County, Virginia, from Isaiah, xxviii. 16: "Therefore, thus saith the Lord God, behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone; he that believeth shall not make haste." This discourse will never be forgotten by many who heard him. With uncommon earnestness and animation he exhibited the safety of those who build their hopes on Christ; and the wretchedness of the impenitent and unbelieving. Although he was indisposed at this time, his friends at that place little expected they should see his face no more on earth. A few days after, he attended a church-meeting at Laurel, Lunenburg County, Virginia, when he gave a short but comprehensive exhortation to his brethren, on the subject of church discipline: he besought them to attend church-meetings, and not to let the cares of the world keep them at home.

It commenced raining before the meeting was dismissed, and, getting wet, he was sick that night, and confined to his room

nearly all the next day. Being with his aunt, he observed, he thought he was to be greatly afflicted in some way, but added, "it is all for the best," quoting the language of David: "before I was afflicted I went astray, but now have I kept thy word." Having arrived at one of his uncles, he was taken much worse on Tuesday, and a physician was called.

On Friday the symptoms of his disease became much more alarming, so that his friends began to fear he would not recover. From this time until Lord's day he continued to grow worse, but his soul was on the Mount in full prospect of a rest from all his labors. For two or three days he conversed much with those who visited him, and exhorted them according to their circumstances. On the day he died he called his brother Thomas, a minister of the gospel, and in the most affectionate manner exhorted him to be faithful to his trust in proclaiming the way of salvation; he then embraced every person in the room, both black and white, and said: "It is strange that the Lord has strengthened me to talk so much; do I talk plainly?" His aunt told him he did. "I am glad of it," said he, "for I wish you to understand me, and to see that I am not delirious nor deceived in this trying time."

After he had embraced every person in the room, he said: "Farewell vain world! farewell sin! O death, where is thy sting? boasting grave, where is thy victory? This evening I shall join the angels in a song of everlasting praise." The physician then gave him some wine and water, of which he drank a little, and said: "Take it away; I shall drink no more of it, until I drink it fresh in my Father's kingdom." Nature then was so exhausted that he appeared to be fast sinking in the cold embrace of death. About this time his father came in; his aunt asked him if he knew his father? "Oh yes," said he, "I know him." "How are you, my son?" said his father. He replied, with a feeble voice, "Father, I am yet alive." His father then asked him if he had still an assurance of Divine favor. "Oh bless the Lord!" he replied, with stronger emphasis than before. After a few moments he seemed to revive, and, turning over, with a smiling countenance, said: "Come, Immanuel, come! come, Immanuel, come!" He spoke several times to those around him after this, though quite indistinctly; and about one o'clock on Lord's day, the nin'h of

September, he bid a final adieu to this world, and entered upon the enjoyment of an eternal Sabbath at the right hand of God.

Although some time has elapsed since this afflicting event took place, he still lives in the memories and affections of hundreds; and eternity alone will disclose the amount of good accomplished through his instrumentality. May the vineyard of the Lord be abundantly supplied with workmen like him, and may the earth speedily be converted to God.

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### GEORGE H. RAYNOLDS.\*

THE subject of this notice was born October 27th, 1801, near Front Royal, Frederick County, Virginia. He was the only child of his parents, whose blind indulgence gratified every desire and left him without restraint, either moral or religious. The grace of God is, therefore, signally displayed in his very early conversion and call to the ministry. It was his father's design to educate him for the medical profession, and he spared no pains to give his son such advantages as would fit him for distinction. He was accordingly, when quite young, placed at a classical academy in the town of Winchester, and there engaged in the studies necessary to prepare him for entering a collegiate course. While at Winchester, he attended the preaching of Elder George C. Sedwick, and, through his instrumentality, was brought to discover his lost state as a sinner; was led to submit his soul to Christ; and, being desirous to obey all God's precepts, he was, in conformity to his command, "buried with Christ by baptism," on the 29th of July, 1819, when about eighteen years of age. The heart of this youth now burned with anxiety to recommend to perishing sinners the Saviour whom he loved, and he became solemnly impressed with the duty of preaching the gospel. His father, though opposed to religion in general, and particularly to

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\* Abridged from a manuscript furnished by Elder Joseph Baker.

his son's profession of it, was yet a friend to education, and seeing his resolute determination to devote himself to the ministry, was induced to comply with his desire, and allow him an opportunity of making the best theological attainments in his power. He was, therefore, placed at the theological school in Philadelphia, taught by the Rev. Dr. Staughton, who subsequently expressed the opinion that this young man possessed a sprightly mind with much practical genius. His attainments in general literature were highly respectable, and his talents, as a public speaker, of that order which rendered him acceptable to the church, and popular generally. He was married to Miss F. C. Williams, September 27th, 1821, and was ordained October 12th, 1822. He was soon after appointed principal of the academy at Berrysville, Frederick County, which office he held until the time of his death. He labored as a minister with Buck Marsh Church, near Berrysville, over which he was pastor, in conjunction with Dr. J. Monroe. Thus was an inviting field of usefulness presented to this youthful servant of the Lord, with the brightest hopes of success; but the Lord, "who sees not as man sees," was pleased to blight these fair prospects and suddenly to lay his instrument aside. In the fall of 1824, a bilious disease attacked him, and terminated his earthly career on the 24th of September, in the twenty-third year of his age. His sufferings were borne with patience and resignation, and his death was that of the righteous, calm and happy. It is necessary to state, in relation to the ministry of Elder Raynolds, that he ever warmly and decidedly advocated all the benevolent operations of the day, notwithstanding the strong opposition of many around him; and, had his life been prolonged, the church would, no doubt, have derived from him most efficient aid in every enterprise undertaken for the advancement of God's glory and the diffusion of truth.

## THOMAS CONDUIT.

THE modest, unpretending goodness of this young servant of the Redeemer was such, that an intimate acquaintance was necessary to be prepared to appreciate his real worth. Some time about the year 1831 he became a follower of Christ by uniting with the Enon Baptist Church, in Caroline County, under the care of Elder Micou. For many months he was anxiously asking, in reference to the ministry, "Lord, what wilt thou have me to do?" and, having become satisfied that it was his duty to preach the gospel, he connected himself with the Rappahannock Academy for the better cultivation of his intellectual powers.

At this institution he remained for some time, and then began, in public, to recommend a crucified Redeemer. The finger of Providence pointed him to a destitute region in Charles and St. Mary's Counties, Maryland. Two churches, originated mostly by the labors of Samuel L. Straughan, principally engaged his attention, and during his short stay among them his labors were blessed in a remarkable degree. Many were added to the churches. He, however, considered it his duty to visit the South, and knew not but he might there permanently locate himself. But God had determined he should return to his brethren in Maryland, not indeed to remain, but to greet them, and then to take his transit to a better world. His return and the circumstances of his death are here referred to by a ministering brother; and with this allusion we shall close the sketch. He died September 12th, 1836.

"To improve his health, and for other purposes, he had removed to the South. While there, reflecting on the destitute situation in which he had left his people, he became convinced that it was his duty to return, and immediately did so. The writer was present when they met, and never did he see people apparently more overjoyed; some smiling, others weeping, and all appeared to say, 'it is enough,' etc. He had remained with them but a few weeks when the Dover Association, commencing its annual session, he determined to visit it and endeavor to excite



the sympathies of the ministering brethren in behalf of that destitute people. He accordingly attended the Association, delivered an address, and succeeded in enlisting some eight or ten of the brethren, who agreed to go over statedly and preach for them. And now he is returning homeward, thankful to God for the success which he has met, and delighted with the prospect of bearing the pleasing intelligence to his people. But oh! how true, that even "in the midst of life we are in death!" Having spent some little time in Caroline with his relatives and friends, and started on his return to his beloved people in Maryland, he had gone but a little distance before disease began its ravages, and he found that he could not travel. He put up at the house of Sister Lucy Gravatt, of Portroyal. A physician was called in, and every aid afforded; but death was not to be diverted from his purpose. God saw best to take him away; and I have every reason to believe he is gone to a better world. He lived but a few days after his attack.

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### JOHN CLAY.

THE father of Henry Clay, the distinguished statesman. He was a native of Lower Virginia, and resided the most of his life in what are known as the Slashes of Hanover County. He pursued the employment of farming on a small estate, about two miles distant from the new and beautiful village of Ashland, and about sixteen miles north of the City of Richmond. The distant period of his death renders it difficult to collect the facts relating to his history. One aged man now alone remains who remembers him as a man and minister. He is now approaching his fourscore and ten years, and he can only recollect having heard Mr. Clay preach, when he was quite a child.

Mr. Clay probably professed religion about the year 1776, and at once entered the ministry; preaching for Chickahominy Church, of which he was for several years pastor. He extended his labors to other portions of Hanover County and in the surrounding

counties, but seems not to have traveled extensively beyond these limits. Semple represents Black Creek Church in Hanover to have originated through his instrumentality.

His talents were of the plain order, though under other circumstances he might have reached more notoriety. He was faithful, beloved, and useful.

He died about the year 1783. His son, Henry Clay, was then a child but a few years old. Another son, Porter Clay, became a distinguished Baptist minister in Kentucky.

The dwelling of Elder Clay, and in which Henry, his son, was born, still remains, and is much visited by the admirers of the great American orator. It is situated a short distance from the railroad, between Richmond and Fredericksburg. It was little surmised by this humble man, that his son would arrive at a distinction almost unrivaled as a scholar and statesman. Cowper could sing

“My boast is not that I deduce my birth  
From loins enthroned, and rulers of the earth ;  
But higher far my proud pretensions rise—  
The son of parents passed into the skies.”

So, doubtless now, the subject of this sketch rejoices not that one descended from him reached such an eminence of earthly glory as to attract the gaze of admiring millions, but that he himself was permitted to labor, and suffer, and reign with his Divine Redeemer.

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### SAMUEL BRAME.

It is often the privilege of the biographer to trace the connection between early training and the manifestation of Divine mercy. When the pious, by early instruction and consistent example, aim to bring up their children in the fear and admonition of the Lord, accompanying their influence with constant, believing prayer, can they not rightfully anticipate the blessing

of God unto salvation? The Baptists believe in the dedication of children to the Lord in this way.

Such a train of remark fitly introduces the brief memoir of SAMUEL BRAME. He was a native of Caroline County, and was born somewhere about the year 1780. His mother was an eminently godly woman, at one time of the Presbyterian persuasion. She had been a member of the society under the care of the Rev. Samuel Davis, and one of his constant hearers. When Whitefield, in his wonderful might as a preacher of righteousness, passed through the United States, it was her privilege often to listen to his eloquent appeals. Under his ministration she became a believer, and attached herself to the Pedobaptists; but, subsequently, upon a survey of the question of believers' baptism, joined the Baptists.

As the result of her pious instructions and example, her children, in early life, indicated concern on religious subjects. Two of them afterwards became preachers. One of the sons was the subject of this sketch. He became interested under the preaching of John Leland. After his conversion, when quite young, he began to call upon others to repent. His superior talents and earnest zeal soon excited much attention. We have heard the more aged of our brethren, who were familiar with his history, testify to the glowing ardor with which he portrayed a Saviour's love, and commended the ways of righteousness. After laboring for a season in his own county, he removed to Halifax County, where he married.

In his new location, he was still the talented, earnest, laborious preacher of the gospel. The church at Millstone, belonging to the Roanoke Association, soon called him to officiate as her pastor. In her service he continued but a short time, when he was called up to the higher employments of the heavenly world. It was a painful event to the church, and to the many who had begun to hope much from his influence. But God is all-wise. He saw that it was better to remove his young servant, perhaps from the evil to come.

Mr. Semple thus refers to him: "He was a great preacher, and bade fair to be much greater; but for reasons best known to

himself, his Maker called him to the heavenly rest when quite young. How unsearchable are the ways of God! He was a brother to William Brame, mentioned in our account of the church in the City of Richmond.

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### PHILEMON HURT.

PHILEMON HURT, one of the most approved and useful preachers of the Roanoke Association, was a native of Caroline County, Virginia. He was born October 6th, 1758. When he was quite a youth, his father removed to Bedford County. As early as his eighteenth year he entered the army, participating in many of the stirring scenes of the Revolution. He was engaged in several of the battles at the North, and won the praise of his superiors and fellow-soldiers, as a brave man. Having passed through his term of service, he again volunteered, and took a part in the eventful conflict at Guilford, North Carolina. During all this time he was an enemy of God. The wonderful escapes through which he passed, amid the desolation of war, seem not to have specially affected his mind.

At the close of the war he settled in Halifax County, but still remained a stranger to the renewing grace of God, until about his thirtieth year. He was then brought to a knowledge of salvation. We may well understand how strongly his mind became interested in the glory of that Saviour in whom he trusted. Old things now passed away, and all things became new. The characteristic energy he had evinced in his country's cause was now brought into requisition in fighting the battles of the Lord. He soon entered the ministry. In 1793 he was called to the pastorate of Catawba Church, Halifax County. Whether he was permanently the pastor of any other church cannot be distinctly stated, but in connection with the above-named body he was a laborious, active minister for more than thirty years. In the language of another, "he enlisted for the whole war; his motto was, 'victory or death;'

his sword was not permitted to rust in its scabbard, his martial dress was not dishonored."

Having engaged in the responsible work of instructing others, he found a new excitement to his natural thirst for knowledge. His sense of responsibility would not allow him to be a blind leader of the blind, but, in the words of the Apostle, he determined to "give attention to leading." A judicious selection of books was obtained, and, with the *great text-book* of the theological student constantly before him, he made himself "a scribe well instructed." Nor was he satisfied with biblical learning alone. The ample stores of knowledge within his reach were not disregarded. From these he drew, and they enriched his mind, preparing him the better to defend and enforce the truth. It is said that he became an instructive and energetic preacher, presenting his thoughts in language perspicuous and impressive. His regular congregations were well taught in spiritual things, for as a householder, faithful in his vocation, he constantly prepared and brought forth out of his treasure things new and old.

As an evidence of the strength of his influence, it may be stated that the church he served for so many years was regarded as one of the most effective of the Roanoke Association. Semple says: "Catawba Church has been a flourishing church from the beginning. They have generally had among them several private members of intelligence, piety, and prudence, that were rich in this world, and willing to communicate. Hence they have so frequently had the Association at their meeting-house. Mr. Philemon Hurt, their pastor, is a sensible, sound, and solemn preacher; a friend to discipline and order; and has done much good in his day and generation."

In many respects Mr. Hurt was much favored. He enjoyed a large competency in respect to the things of this world. He saw, too, his children all coming into the enjoyment of the Christian hope. One of them became an intelligent minister of the gospel. His eldest son, Robert Hurt, was often permitted, in the same pulpit with his aged father, to preach the gospel of the grace of God. This our venerable brother regarded as the richest of all blessings.

The subject of this sketch did not, however, find his pathway in

life unstrewed with thorns. He knew what it was to suffer trials. The sorest of these was the death of her who had been the mother of his children, and a sharer with him in the toils and cares of his pilgrimage. This event seemed to have been a sanctified one. It served much to wean him from this world. More than ever before, his time and talents were given to the ministry. He divided his property among his children. The cares of life were surrendered. How he might serve his generation became now his chief concern. Even to old age he persisted in his loved work. When, in consequence of infirmity, he could not stand in the pulpit, as is said of the venerable Apostle John, in a sitting posture he would preach, and sometimes with an unwonted animation and power. His ripened mind exerted itself to impress truth upon the generation he was soon to leave behind him. He had been a close observer of the human heart; he knew somewhat the windings of deceit and depravity there to be found, and he availed himself of this experience and knowledge to warn and fortify others against the seductive influences ever at hand to betray and destroy.

His youngest son being about to remove to the Western country, he determined to leave his native State in his old age. Accordingly, in the year 1827, he migrated to Carrol County, Tennessee. He still engaged in his chosen and loved work as long as his strength would permit. Many in his new-found home heard from his lips those messages of love which, in the beloved Old Dominion, he had for so many years been accustomed to deliver.

The time of his dismissal from the militant state at length came. It came not to him unexpectedly. He had been waiting and looking for his discharge. On the 19th of January his Divine Master called him up to the honors and rewards of an immortal state. The physician who was with him in his last sickness remarked: "His resignation and composure in the hour of death were as perfect as could proceed from the united influence of religion and philosophy. In every conversation which I had with him, he talked freely of his approaching end, seemed conscious that it was near at hand, did not dread it, and frequently observed, that to die was all he had to do this side the grave, and that it mattered not how soon."

Thus lived and died this standard-bearer among the hosts of

Zion. The design of this sketch has not been to present a varnished exhibit of the character of the lamented Hurt. If we were to attempt this, or to represent him as without failings, could he address us, we should hear his stern rebuke, warning us to hold him up as worthy of imitation only *as he followed Christ*.

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### JAMES CLOPTON.

THIS excellent man deserves a place in this collection of memoirs, as one who conscientiously and laboriously consecrated himself to the service of Jesus Christ in the ministry of reconciliation. In his history appeared the happy effects of paternal influence when directed in the way of righteousness. His father, Elder William Clopton, a faithful preacher of the gospel, and his mother, Elizabeth, were alike intent on bringing up their children in the fear and admonition of the Lord. JAMES, the subject of this sketch, was one of several children, and was born in the County of New Kent, January 5th, 1782.

The time of his conversion is not known, or of his connection with the church. Nor have facts been brought to the notice of the writer respecting the circumstances and period of his entrance into the ministry. It is certain that, for many years, he filled well this solemn office. The sphere in which he moved was not large; but this he occupied to the honor of his Master. He principally labored in New Kent and Charles City Counties, but frequently made tours in the lower counties, between York and James Rivers. For the church at Emmaus he maintained the position of a pastor, respected and beloved by all. This church being near his residence received the largest share of his attention, and grew up to be one of the most important bodies connected with the Dover Association. He was also, at different times, the pastor of Mount Pleasant and James City Churches. In these, God blessed his labors abundantly.

Somewhere about the year 1807, he married Miss Martha Win-

free, of Chesterfield County. At this time she was not a professed disciple of Christ, but subsequently joined the church as a believer in his name. She was an earnest, active Christian, gladly contributing her full measure of influence in promoting his usefulness. Several children were the fruit of this union. The responsibilities of a father were well understood, and endeavors made faithfully to fulfill them. It was interesting, and sometimes affecting, to witness this deep concern for their salvation. The power of a godly example was constantly before them, and often would he weep, and request others to pray for their deliverance from the curse of sin. Nor was all this in vain.

Every one of his sons and daughters became pious, excepting the oldest son. The writer well remembers the scenes which transpired when these younger members of his household were brought into the fold of Christ. It was our privilege to lead most of them into the baptismal waters. To see, at different times, these brothers and sisters embracing each other in the new-found joy of their hearts, and together confessing their Saviour, gave to the father's heart an inexpressible joy. These children have all furnished the most satisfactory evidence of the radical character of the change they then professed. They have shown how abiding was that influence which had been brought to bear upon them in the home-circle. One of these sons has been, for some time, holding forth his Divine Saviour, not, indeed, in the pulpit, but in the Colporteur work. Another has filled an important position in the ministry, and is now pastor of a large and flourishing African church in one of our cities. A third, after entering the ministry, gave himself to the Foreign field, and now lies entombed within the great empire of China. The daughters also, in their love of the Saviour, have done what they could to speed his kingdom and glory.

Although Elder Clopton did not command attention as an orator, or by the extent and depth of his investigations, he was what might be called a substantial preacher. In his personal appearance he made a favorable impression. In form robust and manly, and in manners dignified and unassuming, all were naturally prepossessed in his favor. He always wore a calm, benignant countenance. No flights of oratory were attempted. His good



sense prevented him from the manifestation of a folly too common—a pretentious display of learning and skill he did not possess. He was a plain, artless man, and he sought to be no more. His sermons consisted of a simple, unadorned exhibition of the truth, and were always heard with respect and attention. The experimental and practical were their peculiar characteristics.

While all who heard him were accustomed to accord the most sincere heart and useful talents, he seemed always prepared not to exalt, but to humble himself. He was willing to occupy the lowest place. It never offended him to know that other men were more talented and popular. The petty jealousy which sometimes disturbs the equanimity of even good men, found no place in his heart. Those whose advantages had been superior to his own, and who occupied more elevated and commanding positions, were always spoken of with due respect and admiration. Though himself uneducated, he was the warm friend of ministerial improvement. This was evinced in giving his sons who entered the ministry the best opportunities which our colleges could confer.

No one more sincerely prized the society of good men. His doors were open to receive such, and whenever allowed, in the Providence of God, to attend the large denominational meetings of the State, he was always present. He seldom or never took part in debate, but always expressed himself as pleased and profited by these convocations.

He contributed freely of his substance to support those objects which relate to the diffusion of gospel light, and this, notwithstanding the scantiness of support he received from his churches. Of industrious provident habits, he reared his family in comfort, and abundantly supplied their necessities, and yet liberally bestowed to sustain whatever seemed likely to do good and glorify God.

James Clopton was a good man. This was the secret of his influence and usefulness. The writer knew him well, and a better man he seldom, if ever knew. He was amiable by nature, and grace gave him a polish and beauty of character which endeared him to all. It was our privilege to attend a camp-meeting which had been originated mainly by him, and while some of the baser

sort were inclined to trample on good order, and on the feelings of the more active participants in the services of the occasion, it was observable that all were careful not rudely to treat Elder Clopton, or to come in contact with his wishes. Thus, by evenness of temper and habitual consistency of character, he adorned the doctrine of God his Saviour, compelling all to see and admit the power of that doctrine to sanctify and save.

The precise time of his death we have been unable to ascertain. Nothing in his last hours occurred worthy of note. Nothing was needed to satisfy those who knew him of the genuineness of his Christian character. In all the region between Richmond and Williamsburg, he left an enduring monument in the hearts of many, to the praise of God's grace.

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### DAVID TINSLEY.

THIS name was familiar to the older disciples of Christ in the Old Dominion. His parents belonged to Culpepper County, where he was born in the year 1749; but his early years were mostly spent in one of the counties south of James River, his parents having removed to Amelia County not very long after his birth. Where and under whose ministry he became a Baptist is not distinctly known. It is probable, however, that at an early period of the ministry of Samuel Harriss he professed religion and entered upon the work of preaching the gospel himself, as they are said to have been much associated in their labors. He could have been but little more than twenty years of age when he was actively proclaiming the Word of Life. The earliest convictions of William Hickman, whose memoir is given in another place, were under the preaching of Tinsley. He speaks of hearing him preach, in 1771, from the words, "Thou art weighed in the balance, and found wanting." He is said by Hickman to have represented the peril of the sinner by supposing a man to be largely in debt, with no means of payment, who should come to his creditor acknowledging his inability, but proposing to receive

more goods and to pay for all received. Would the creditor be satisfied? He would take the debtor by the throat, saying, "Pay me what thou owest." "Then," says Hickman, "the preacher calmly applied the case as illustrative of man's indebtedness to God's law, and if he could live as holy as an angel in heaven to the end of life, it would not atone for past sins." From this reference, it appears that Tinsley entered the ministry in early life.

At this early period he appears to have been actively engaged in the work of an evangelist. He is said by Semple to have labored in the County of Albemarle in 1770. Through his instrumentality the church in that county, called Totier, was organized. We judge, however, he did not long remain in any one position, unless we except his connection with Powhatan Church, in Powhatan County. He seems to have taken charge of that church as its first pastor in the same year that the church in Albemarle County was founded by him. His relation to Powhatan Church continued at least five or six years.

While in this position he was called to suffer, for his Redeemer's sake, the most bitter persecution. In the adjoining County of Chesterfield he was seized by an officer, and, with others, lodged in prison. This was in the depth of winter. Here he remained four months and sixteen days. His condition appears to have been painful in the extreme. Not content with sundering him from his friends and placing him in a dungeon, various other attempts were made to annoy and distress him. The suffocating effects of burning tobacco and red pepper were applied to the door and window of his cell.

In this case, as in so many others in Virginia, these violent measures were most wonderfully overruled for good in the wider diffusion of evangelical truth. The Word of God was not bound. From that prison resounded the glorious gospel in strains so melting, so powerful, that scores were brought, as the joyful recipients of salvation by faith in Christ, to put him on in baptism. An old brother, who not long since passed away to his home above, represented himself as having been brought, with others, to the feet of the Saviour while listening to these imprisoned ones. "All around the jail," he said, "the crowded assembly would

stand; some weeping and others rejoicing, as they received the word of truth."

It is a remarkable fact, too, that the church from which he had been sundered was, during his imprisonment, wonderfully favored. The spirit of one of his members in Powhatan Church was so powerfully stirred within him that he began to exhort and then to preach. From his ministrations glorious results were realized. Thus the Word of the Lord grew and multiplied.

In the year 1782 Mr. Tinsley was induced to remove to the lower part of Virginia to assume the care of Matthews Church, in Matthews County. Here he remained only two or three years; for in 1785 he was induced to remove to the South.

"He sailed," says one familiar with this part of his history, "from Yorktown, with his family, for Savannah, which he reached after a voyage of two months, and settled ten miles northwest of Augusta. Here he united with Red Creek Church, now known as Abilene."

Mr. Semple mentions, that in the exciting discussions which took place under the influence of Jeremiah Walker, he freely mingled, and suffered himself to be drawn away into the indulgence of Arminian sentiments. In 1793 he united with others in assisting to organize the African Church in Augusta, and in 1798 took a seat in the Georgia General Association, thus indicating, that while he was for a season alienated, he had been restored to confidence. Mr. Tinsley died in October, 1801, aged fifty-two years. His last sermon was preached in his own house, from the words, "Remember Lot's wife."

He was regarded, while in Virginia, as an excellent preacher, and through life seems to have been laborious and useful. He left a numerous and highly respectable posterity. Dr. Tinsley, his only son, was for some time Professor of Chemistry in Franklin College. Mr. Tinsley is said by Mr. Benedict to have been four times ordained: once to the office of deacon; then as a ruling elder; afterwards as a preacher; and, last of all, by Samuel Harriss, as an evangelist, while he officiated as the apostle of Virginia.

## CALEB FISHER.

THE wonderful developments of God's power and mercy in the conversion of men, constitute the most effective means of promoting his praise. "The heavens declare his glory, and the firmament showeth his handiwork;" but, it is the same power which first commanded the light to shine out of darkness, that shines into the hearts of men, turning the disobedient to the wisdom of the just.

This is illustrated in the memoir before us. CALEB FISHER, a resident of Northampton County, Virginia, indicated in his early years the strongest disinclination to spiritual things. He was a daring, reckless adventurer in sinful indulgence. The ball-room, race-field, and gambling-table were his chosen places of resort. The thoughtless and the vain were his loved associates. He truly walked in the counsel of the ungodly, stood in the way of sinners, and sat in the seat of the scornful.

It was this man, so heaven-daring in his impiety, that the omnipotent power of God's grace reached and subdued. In the language of another: "The arrows of the Almighty stuck fast in him; and, although he was at first as a bullock, unaccustomed to the yoke, he finally found the yoke of Jesus easy and his burden light." The change to himself and others, was surprising. He could say:—

"Great is the work, my neighbors cried,  
And owned thy power Divine;  
Great is the work, my heart replied,  
And be the glory thine!"

He now changed his whole course. Now he was found at the house of God, seeking the society of the godly, and mingling with delight in all its holy exercises. Though at the expense of the friendship of his old associates, he resolved to unite himself with God's people. He was baptized in the year 1792.

Like Saul of Tarsus, he purposed in his heart to build up the faith he once destroyed. Soon he began to plead for Christ, in

the midst of much opposition. He did not, however, immediately enter the ministry. His old confederates in sin were now moved, in the spirit of bitter hostility, to assail him in every possible form. They attended his meetings only to mock. Every endeavor was made to disconcert him in his attempts to conduct public worship. The most disorderly conduct distinguished them, with the hope of breaking up his meetings and driving him from the neighborhood. But he stood firm. At length it was contrived, upon some frivolous allegations, to arraign him before a magistrate. The principal operator in this malign procedure, in the presence of the court, indulged in the most abusive language. While thus bringing his allegations, and indulging in his assault, he suddenly lost the use of speech, falling a helpless paralytic, in the presence of the assembled crowd. He lost entirely the use of one side, and for months remained helpless, but suffering the most acute agony of body and mind. God, sometimes in the most remarkable manner, vindicates himself and his cause. The effect of this visitation of Providence was powerfully felt by the people of that vicinity.

As a preacher Mr. Fisher did not reach a very high distinction. Having passed his fortieth year before he was ordained, it was not to be expected he could largely increase his stock of knowledge. He is said, however, to have been an instructive and impressive preacher. He became pastor of the Mashapongo Church, in the County of Northampton; and, in this relation, seems to have been favored with success.

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### ROBERT LILLY.

It is pleasant to refer to the life of such a man as ROBERT LILLY. Unequivocal evidence was given that he was an honest, humble, fervent follower of Jesus Christ, so that, with full knowledge of his history, no hesitation is felt in pointing to him as worthy of imitation.

He was born June 20th, 1774, in the County of Fluvanna, not

far from Wilmington. In early life he seems to have been a favorite in the family, and to have received peculiar attention, being the youngest child of his parents. The best opportunities of a common school education were allowed, while constant care was taken to accustom him to habits of industry. He was required to labor on the farm, and to contribute his quota toward the support of the family. Thus was laid the foundation of that solid character which he afterwards evinced. Though always serious and respectful to religion, no special effect seems to have been wrought on his heart until he had reached his thirtieth year, when he was baptized by Elder William Baskett, then pastor of Lyle's Baptist Church. He had then been married about four years, and was living on his own farm. It was his privilege to be joined in the baptismal waters by his wife. On that solemn occasion, it is said, they became pledged to each other to suffer no light reasons to prevent a regular attendance on all meetings of the church.

Soon after his connection with the church, he began to exercise the gift of exhortation, and then to preach. It was not, however, until after many struggles, and much prayer, that he was satisfied of the Divine will to enter fully into the ministry. This was in 1815, the year of Elder Baskett's death, by which the church was left destitute of pastoral care. They remained some time in this condition. In this exigency, they invited the subject of this sketch to ordination; and in May, 1821, he was set apart to the full work of the ministry by Elders William Y. Hiter and James Fife.

The history of Elder Lilly's pastorate illustrates, in a remarkable manner, how far diligence and consistency of character will, with God's blessing, secure success. His talents as a speaker were not above mediocrity, nor was his knowledge on theological subjects profound, and yet he reached a measure of usefulness which is not attained by many much his superiors in these respects. The church maintained her position in the exercise of mutual love and a wholesome discipline, while a regular, steady growth in numbers and piety was evinced.

The labors of Elder Lilly were not, however, confined to this church. He administered the word and ordinances for Bybee's

Road and Mount Gilead Churches. At Prospect, also, a church was raised, mainly through his instrumentality. During his ministry, he baptized about seven hundred persons; and when he succeeded in bringing them into the church, it was his constant endeavor to watch over the sheep committed to his care. It is said that Lyle's, the principal church under his pastorate, was unexampled in the number regularly in attendance on the Saturday church-meetings.

The views of this servant of God, relative to the plan of salvation and the doctrines of God's Word, were sound and evangelical. He delighted to dwell on the amazing love of Jesus Christ in giving his life for the sins of men, often speaking and writing on this theme. It was to him also a sincere delight to listen to others, as they might expatiate on the work of redemption. He was a lover of good men. No little, envious feelings were indulged, in associating with or hearing his more intelligent and popular ministering brethren. If Christ were preached, he rejoiced, and his joy was in proportion to the clearness and power with which the truth was proclaimed.

Mr. Lilly was an eminently practical man. He took a strong position in advocating the claims of God's law. One was reminded, in meeting with him, of the old Puritan; severe in the control of his own passions, and in the urgency of the Divine claim. In his frequent communications for the Religious Herald, over the signature of "Old-fashioned Preacher," it seemed to be his purpose to scan and rebuke some prevailing evil, or to encourage some plan of benevolence. In writing on the subject of dancing, he says: "I was struck with the query respecting a minister who would send his children to dancing-school. I did not suppose there were such characters in Virginia. Is there a church in old, enlightened Virginia, that would call to be their pastor one who follows the practice? Suppose, in the early rise of the Baptists in our State, such men as Marshall, Harriss, Reed, the Craigs, Waller, Ford, and Webber, had encouraged such schools, they would have done no more good than the preaching among the wicked Sodomites. Let such ministers no longer affect to pity the condition of the heathen, while they encourage wickedness at home."



Referring to the practice of some who allow themselves to be lured from fields of usefulness, he animadverts thus: "I am reminded of a case occurring many years ago. A certain minister had been preaching to a congregation, but received a call to another. The following conversation took place between him and his servant: 'Massa, what you go away for?' Preacher: 'I have a call.' 'Massa, who call you?' 'God Almighty,' says the preacher. 'Massa, what you get for preaching here?' 'Two hundred pounds a year.' 'Massa, what you get where you go?' 'Four hundred pounds.' 'Ah, Massa, God Almighty call you from four hundred to two hundred pounds, he call you till he blind, you no go!' I fear the above principle is becoming too common in our own denomination, though I am by no means opposed to a competent support, where churches are able to give it."

Alluding to this subject at another time, he remarks: "In looking back, I must review a period of fifty years. I then owned a small farm; had a wife and two children; my mind became exercised on the subject of the ministry. I have no doubt as many excuses were made as Moses made. I can truly say, if ever my salvation was made a subject of prayer, I was then engaged to know what the will of the Lord was. I could not feel satisfied until I had made the attempt. I can truly say, I have nothing to boast of as respects myself, but can adopt the language of Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' I had no assurance that I should ever receive a dollar for my services, but I have made it a rule to take with thankfulness whatever was given. I have always had to labor on the farm, as long as I was able. I am not opposed to a preacher receiving a competent support. The Scripture is quite clear on that subject. I remember hearing an old Baptist preacher saying, he had been pastor of a church the greater part of his life, and if he should count up all the expense, loss of time, etc., and then estimate the sums received for preaching, it is doubtful whether he would have enough to buy a new coat. But I am afraid some will think I am pleading for this now. I say, without hesitation, let every young preacher secure a good

education; and if any congregation shall give him a call, and be ready to support him, let him go; but if a preacher go hunting up and down to see where he can get the most money, brings to my recollection a saying of old Father Leland: 'These golden sermons, and silver prayers, are of no great value.'

But we must approach the period of his dissolution. He had reached a good old age, had labored faithfully, and was waiting for his dismissal. Though laden with infirmities and confined for months to his house, he was tranquil and cheerful. He looked into the valley of the shadow of death, and feared no evil. It was his desire that his last resting-place might be beside the wife of his youth. He laid off, with his own hands, the spot, and cleared from it the weeds with which it was covered. The stone for his grave he procured, and wrote upon it his name. It was his desire once more to meet his brethren at Lyle's; the strength was summoned, and in May, 1856, he was taken to that loved spot, where he spoke of the things of the kingdom, broke bread with the church, and then returned to his chamber to go out no more. He lingered until the fifth of November, when he peacefully resigned his spirit, at "Promised Land," in the same house where he was born, having reached his eighty-third year.

In his will he named the minister, Elder James Fife, who should preach his funeral sermon; the text and hymn, also, were selected. The hymn—

"Great God, I own thy sentence just."

His wishes were carried out; and Elder Fife preached an impressive discourse, from the chosen text, "I know that my Redeemer liveth."

Elder Lilly lost his wife ten or twelve years before his death. All his children, two sons and five daughters, were baptized by himself.

## JOHN KERR.

NOT a few living witnesses remain to attest the powerful influence of JOHN KERR in the ministry of reconciliation. To the writer it is a pleasing task to furnish a record of his many excellencies as a man, a Christian, and a preacher. He lived at that interesting period when the Baptists were beginning to enjoy the benefits of those civil and ecclesiastical privileges for which their fathers so long toiled and suffered. To fill such a period, and to perform his part well in it, he was, by nature and education, and the grace of God, eminently qualified.

John Kerr was born in Caswell County, North Carolina, August 4th, 1782, a little subsequently to the stirring scenes attendant upon the passage of the British army through the Southern States under Lord Cornwallis. His father, of Scotch descent, was an eminently pious man, of the Baptist persuasion; and his mother, connected with the Graves family of that region, was no less distinguished for excellence and energy of character. Under the tuition of such parents it might well be supposed that his youthful years were passed in a manner well suited to the cultivation and development of those qualities which would prepare for future usefulness. In early boyhood he is said to have evinced a readiness for the acquisition of knowledge, while his sprightly manners and amiable disposition made him a favorite with all. His education was not thorough, but superior to most of those by whom he was surrounded.

His conversion occurred at an early age. He had engaged in conducting a school, when his mind became interested in spiritual things. The following reference to his early religious exercises is made by Rev. J. B. Jeter:—

“About the year 1800 there was, in the adjoining County of Orange, a Presbyterian congregation, under the charge of the Rev. William Paisley, who is, I learn, still living, and, at a very advanced age, prosecuting, with commendable diligence and fidelity, his sacred ministry. For a long season coldness and formality had prevailed in this church. A visiting minister, from

the State of Tennessee, preaching for them, took occasion to denounce religious excitement. If this was an evil, it was one with which that church had not for a considerable time been afflicted. The pious pastor was deeply affected. He arose to counteract the deadening influence of the sermon by a warm and stirring exhortation. But his heart was too full for utterance. He stood in his pulpit, and, looking in solemn silence on his congregation, burst into tears. The effect was electrical; the excitement had now begun; God was in the assembly; a most impressive scene ensued. The mingling sounds of praise and of lamentation, as at the laying of the corner-stone of the second temple, were heard throughout the congregation. This was the beginning of a great, spreading, and glorious revival of religion

“Many persons, from various motives, were now attracted to the meetings at the Cross Roads. Among those who went to be amused was young John Kerr. God, having designs of mercy toward him, directed him to the hallowed place. As he approached it his mind was solemnly impressed by the groans and prayers which, from every side, he heard ascending to heaven. He was quickly seized with an overwhelming sense of guilt, and falling, like Saul of Tarsus, prostrate on the earth, he continued all night to implore the mercy of God. That mercy, to the joy of his heart, he soon found.”

We can well understand how a mind constituted like his should have been powerfully affected in a recognition of God's mercy to him through Jesus Christ. His cup of joy was full to overflowing. He gave utterance to the feelings of a grateful heart not only in thanksgiving to God, but in warm, impassioned appeals to his fellow-youth around him. Often have we heard him speak in glowing language of this, the season of his early love. He could not be held back in his deep, strong solicitude for the spiritual benefit of others. It cannot be stated with precision what time his conversion occurred, though it is certain that for several months before his connection with the people of God he was engaged in public appeals to his fellow-men. His baptism took place August 12th, 1801, just after he had passed his nineteenth year. On that day he delivered an animated discourse. Shortly after, he was regularly licensed, and went forth, with irrepressible zeal,

to speak of the loveliness and love of his redeeming Lord. Says Mr. Semple: "He soon commanded attention. His speech and his preaching were in demonstration of the Spirit and of power. He began to travel, and, wherever he went, he was highly acceptable. His labors were blessed."

The school-room was now abandoned. He considered himself called to the specific work of preaching the gospel. Nor was he content to remain within any prescribed limits. Extensive tours were taken in various directions. Passing through his own native State, he visited South Carolina and Georgia, and formed an acquaintance with several of the most distinguished ministers of those States. Returning, he mingled with the churches of Virginia, and wherever he went, in almost seraphic strains he commended the person, and work, and righteousness of Jesus, his Redeemer. The writer has often heard allusions to these early visits of the youthful Kerr in Lower Virginia. His slender but erect form, his brilliant eye, his manly bearing, and, above all, his well-toned, flexible voice, commanded for him universal attention. The impression made by the yet inexperienced orator was strong and abiding. Many of the more aged brethren still speak of the vivid impressions they retain of his whole manner, and the evangelic character of his discourses.

Mr. Kerr entered into the marriage relation with Mrs. Elizabeth Williams, of Halifax County, Virginia. This pious lady shared with him in the toils and trials of life, and by her energy of character contributed to his usefulness. She was removed from him by death on the 31st of October, 1834. Her last illness was somewhat painful and protracted, during which she calmly arranged all her domestic concerns, took a retrospect of her past life, and sent special messages to her absent children, beseeching them to meet her in heaven.

The earlier ministerial life of Elder Kerr was spent in Halifax County, where he labored more or less with different churches. His membership was with Arbor Church, and for this body and Miry Creek Church he exercised the pastoral function for several years.

After a continued and popular employment of talent and influence in the special duties of the ministry up to the year 1811,

by the earnest solicitations of his friends, he permitted himself to become a candidate for Congress. His first canvass was not successful. In the agitation of political questions, and his appearance before the people in the advocacy of his claim, much injury was done to the cause of Christ. His brethren were in many instances aggrieved, and the enemies of religion gratified. Many took occasion to reproach the worthy name by which he was called. It seemed strange, to friends and foes, that one who had taken such lofty views of Christian character and obligation, should condescend to yield the great work of the gospel ministry for the strife of political warfare. That it was a condescension no one, taking proper views of the ministerial vocation, can for a moment doubt. It had been well for Mr. Kerr, and the cause of Christ, if his defeat had driven him back to his appropriate work. But it was not so. He continued a candidate for the suffrages of the people, and was elected. Several years he visited Washington, in the fulfillment of his trust; and during the war, one of the most exciting periods of our political history, served his constituents with fidelity. Although he seems to have preached but seldom in Washington, he was still recognized as the minister and consistent follower of Christ.

That the political life of Mr. Kerr was unfavorable to his spirituality as a Christian and his usefulness as a minister, he often afterwards acknowledged. So seriously did it affect him, that he began to consider the expediency of entering the legal profession. The temptation came with power, that the claims of a growing family demanded such a change in his employments. From this delusion he was awakened by a special providence, so painful, and yet so merciful, that it was never subsequently contemplated but with a mingling of horror and thankfulness. We extract a reference to this event from the funeral sermon of Rev. J. B. Jeter:—

“During his abode in Halifax an event, of which I have several times heard Elder Kerr speak, took place. He was strongly tempted to abandon his ministry, and to enter on the practice of the law—a profession for which he had a strong predilection. The necessities of a growing family seemed to demand the measure. One day he was riding home, perhaps from preaching, revolving in his mind the question of duty. The emoluments

and honors of the legal profession were temptingly spread before his mind. His purpose was suddenly formed, and he rejoiced that the question of duty was at length decided. But God did not design to discharge him from the gospel ministry. His horse took fright; he was thrown from his gig, and the bones of one leg were dreadfully fractured. For several weeks he lay in excruciating pain, and all hope of saving the limb had nearly vanished. One night he fell asleep, and dreamed that the Saviour came to him, and, with benignant countenance, laying his hand gently on the wound, healed it. He awoke in ecstasy. Calling his family around him, he declared that his limb was healed, and insisted that he should be permitted to rise and walk. In this, however, he was mistaken; but from that moment he never experienced the slightest pain in the fractured member, and it healed with astonishing rapidity. The end of the affliction had been attained. All desire to enter on the practice of the law had vanished; and never had the work of preaching Christ to guilty men seemed to him so delightful, so important, and so glorious."

After this remarkable deliverance from affliction, and from the snare of the fowler, a new impetus seems to have been given to his pious resolutions. With fresh consecration to the service of Christ, he began to preach with a fervor which reminded his older friends of what he had been in the days of his youth. The appointments to hold forth the Word of Life were more frequent, while a new interest was taken in the society of Christians and in all that related to the kingdom and glory of his Divine Lord.

We now turn to an era in his history which gave a new direction to his future life. An earnest and importunate call was extended by the First Baptist Church of the City of Richmond, and, after serious and prayerful consideration, this invitation was accepted. His removal occurred in March, 1825. The house of worship then occupied by the church, and since surrendered to the use of the colored people, was at once filled to overflowing. Crowds were compelled to leave for want of room. His ministry excited attention and interest among all classes of society. The style and manner were novel. He preached not unfrequently for two hours in succession, and for months was heard in these pro-

tracted discourses without weariness or complaint. In 1826-27, about two hundred were added to the church; the next year more than fifty; and thus every year more or less until 1831, when nearly six hundred were baptized by him. Writing in reference to this revival, he says, on one occasion: "I have just returned from a sunrise prayer-meeting. Between sixty and a hundred deliberately assembled together in the character of anxious inquirers, and a goodly number were delivered from the bondage of sin and death. The work has daily and hourly increased since it began. The Lord reigns; let us rejoice, and give glory to him."

During the pastorate of Elder Kerr in the City of Richmond, he manifested a special interest in behalf of all the various benevolent interests of the day. For many years he was called to preside over the General Association of Virginia, as well as the Dover Association and other societies. As a presiding officer, he excelled. His fine, commanding person, benevolent countenance, and amiable spirit, eminently qualified him for this vocation. The cause of ministerial education found in him an active, ardent friend. For a few months, though with limited success, he was engaged in an agency for the Virginia Baptist Seminary.

In the controversy which took place on the question of affiliating with Mr. Alexander Campbell, he bore a conspicuous part. Little was written by him, but the whole weight of his influence was brought to bear against the system, termed by its adherents "the ancient order of things." He had been a sufferer, by the introduction of this schism in his own church. Though aware of some eccentricities in the views of Mr. Campbell, when he appeared as a member of the Virginia Convention for the revision of the Constitution, Mr. Kerr invited him to occupy his pulpit. The doctrines of the new system were cautiously introduced from time to time, until it was found by the too confiding pastor that a number of his members had imbibed the poison. The result might have been anticipated. The dissentients soon indicated a restless, captious, schismatic spirit. About seventy were cut off from the fellowship of the church; and the smitten, grieved heart of the pastor was thus painfully affected by those who had previously been his warmest friends, and who would have plucked



out their own eyes for him. Though the conflict in his own church was sore, he shrunk not, but maintained the great truths which, from early boyhood, it had been his glory to defend and proclaim.

At the meeting of the Dover Association, held at Four Mile Creek Meeting-house, Henrico County, October, 1832, Mr. Kerr was placed at the head of a committee, to consider and report on the question of continuing fellowship with those who were the occasion of discord among the churches. An able report was prepared by the chairman, recommending a separation, which report was adopted. From this able document we extract the following:—

“The Association having been from its origin blessed with uninterrupted harmony and a high degree of religious prosperity, has seen, with unspeakable regret, within a few years past, the spirit of speculation, controversy, and strife growing up among some of the ministers and churches within its bounds. This unhappy state of things has evidently been produced by the preaching and writings of Alexander Campbell and his adherents. After having deliberately and prayerfully examined the doctrines held and propagated by them, and waited long to witness their practical influence on the churches and upon society in general, we are thoroughly convinced that they are doctrines not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ, disorganizing and demoralizing in their tendency, and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety.”

For the purpose of devoting himself more especially to evangelistic labors, in 1832 he resigned the care of the First Baptist Church, in Richmond; but, at their urgent request, retained a nominal connection until the close of 1833. His time now was given to protracted meetings and visiting destitute churches. Most faithfully did he occupy his time and talents in proclaiming the salvation of the gospel. In these excursions, he visited the region where he passed his youthful days. Writing of this visit, he says: “Imagine, if you can, the joy I felt and now feel, when I tell you, that all this occurred in sight of the spot where I was born; in the region where I was born again; where I began my ministerial

career; in the church where my father and mother were for many years members; amid the companions of my childhood, the associates of my youth, and many of them 'my brethren and kinsmen according to the flesh.' Again, I will say, and you will sing, 'Glory to God in the highest, and on earth peace, good-will toward men.' Amen."

In the year 1836, having married a second time, a lady of Georgia, he located in Danville. Referring to this, he writes: "I am now residing in this place. I have purchased a tract of land within one mile of town, where I expect to spend the remnant of my days. Here is a vast and important field of labor: may God arm and equip me for the work. I attended the North Carolina Baptist Convention last week. They had a harmonious and interesting session. All their doings evince much of the right spirit. A most respectful notice was taken of the death of our beloved and lamented brother, Luther Rice. In obedience to a resolution of that body, I preached a sermon on the solemn occasion, which was ordered to be printed when I can furnish a copy for the press."

The subject of this sketch continued to perform various labors, in assisting the pastor of the church in Danville, and other pastors in different directions, to the close of his life. It is said by those who were intimate with him, that he indicated a growing spirituality and preparation for heaven. Writing to a brother, in 1839, he says:—

"I think I love Christianity more than ever I did. I see more harmony, and beauty, and glory in the gospel than ever I have before seen; the Christianity which Jesus taught, and exemplified in his life; the Christianity embodied in the two great commandments, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself;' the Christianity which the angels published and sang at the birth of our blessed Saviour: 'Behold, I bring you glad tidings of great joy, which shall be to all people.'

"Will it surprise you, my brother, to hear that I have turned reformer? Not a reformer that comes forth declaring and waging war upon all the opinions and doctrines of all other men; not a reformer who comes forth with new dogmas, new versions, new

hymn-books, new litanies and formulas, with all the habiliments of a new sect—a new party, to add to the number of fiery combatants in the contests for pre-eminence and party fame. No! ‘O my soul, come not thou into their secret; unto their assembly mine honor be not thou united.’ I am engaged, I trust, in the great work of getting and keeping my own heart right, in the sight of God; ‘keeping it with all diligence, for out of it are the issues of life.’ I know if I have not the spirit of Christ I am none of his, however orthodox my opinions may be, however great my fame in the church and in the world.”

The period when he was to resign his stewardship at length arrived. For months before, free conversations with his friends, on the subject of death, were indulged. He assured them that he had no more dread of dying than of entering his chamber, undressing himself, and going to bed. The end of his journey was reached on the 29th of September, 1842. Painfully did the tidings of his decease come to the ears of thousands, who loved him as their spiritual father, counselor, and friend. Suitable services were conducted in connection with his funeral, in Danville, by Rev. John L. Prichard, the pastor of the church. Subsequently, in the town of Yancyville, a commemorative discourse was delivered by Rev. J. B. Jeter. From that discourse we select the following paragraphs, with which to close this sketch:—

“My delineation of the character of this excellent man must be brief. He was a *good* man. His disposition was naturally frank, generous, and disinterested. Incapable of artifice himself, he was not always guarded against it in others. His temperament, peculiarly ardent, sometimes perverted his judgment. The same objects appeared to him at one time bright, and at another dark, as they were contemplated with excited or depressed feelings. His manners were uniformly bland, lively, and conciliating. In social intercourse he was highly gifted; never failing to impart an interest and a charm to conversation. He was dignified without ostentation, and cheerful without levity.

“‘In his private relation,’ says one who knew him most intimately, ‘he was one of the most amiable men that ever lived: a

fond, devoted husband, a doting parent, and a kind and too indulgent master.'

"Brother Kerr was a *Christian*. He imbibed in a high degree the spirit of his Master. His piety was not the stunted growth of sectarianism—morose, censorious, and persecuting; but the product of enlarged and liberal views—cheerful, candid, and conciliating. An unyielding Baptist, he was remarkably free from bigotry. He was a lover of good men in every communion. To his latest breath he cherished a deep interest in the prosperity of the Redeemer's kingdom.

"As a *preacher*, Elder Kerr possessed commanding talents. A fine person, a sonorous voice, and a graceful manner, at once prepossessed his hearers favorably. His apprehension was quick, his perception clear, and his imagination remarkably vivid. He did not enjoy in early life the advantages of a careful and thorough mental culture,—a defect which he never ceased to lament. He had, however, read much, thought closely on many subjects, and been a careful observer of men and things. Had his application been equal to his genius, the depth of his judgment to the brilliancy of his fancy, and his powers of ratiocination to his powers of description, he would have been a preacher of rare, perhaps unequalled talents. As it was, no minister of his day was more popular in Virginia. For more than thirty years, he rarely, if ever, failed to be appointed at Associations and other important meetings, where he was present, to preach on the most responsible and momentous occasions. At such times, standing in the open air, and addressing large assemblies, he was on his favorite theatre. No matter how wearied and disorderly the congregation, he never failed to still, interest, and affect it. It was impossible not to listen, and, listening, not to be moved. I speak not in disparagement of any man, living or dead, when I say, that in popular and effective declamation I have never heard him excel—never heard him equaled. Under his stirring, and almost seraphic appeals, I have frequently, I judge, seen thousands, at one time, bathed in tears. His sermons were marked by striking excellences and striking defects. They were interesting rather than argumentative, impressive rather than instructive. But they were adapted, in no ordinary degree, to usefulness. Few minis-

ters have been so successful in winning souls for Christ. Hundreds, and I may say without exaggeration, thousands, have acknowledged him as their spiritual father. In Virginia and in North Carolina, multitudes were 'turned to righteousness' through his labors. Wherever he preached, especially in his latter years, the blessing of God descended. Churches received from his faithful and pathetic appeals a fresh and mighty impulse. The cause of missions, of ministerial education, and of temperance, were much indebted to his disinterested and vigorous efforts. But his ministry is closed. He has entered into rest. In the resurrection morn he will, I doubt not, be among the favored class, prophets and apostles, faithful ministers and martyrs, who, having turned 'many to righteousness, shall shine as the stars, forever and ever.' "

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### JOHN S. LEE.

THE subject of this sketch was a native of Northumberland County, Virginia. He was born about the year 1780. When quite a child, his parents removed to Goochland County, where his younger years were spent. In early life his associations were with the Presbyterians, and his predilections in their favor. He was brought, under the ministry of the Baptists, to perceive his true condition as a sinner, and to recognize the necessity of an interest in Christ Jesus. His heart yielded a cordial compliance with the claims of the gospel, and he was baptized, in 1809, by Rev. John Bryce, uniting with the church then worshiping at Perkin's Meeting-house. At this time he was arranging to prosecute the practice of the law, but his attention was at once called to the duty of preaching Christ to his fellow-men. After various conflicts of mind, he began to address the people, zealously calling upon them to consider their eternal interests.

He was married to Miss Puryear, of Goochland, in the year 1808. This lady proved to him a helpmeet indeed. In 1814 he removed to Lynchburg. At this time no Baptist church was in

existence in the town. Not one of the houses of worship now standing had then been built. Elder Lee, a merely licensed preacher, began to preach and hold prayer-meetings in private houses. A few scattered Baptists, who had moved into the place, were found, and induced to assemble themselves together. Soon, through his exertions and under his direction, regular seasons of public worship were established, and many tokens of their Redeemer's presence were enjoyed. Their hearts were knit together in love, and warmly excited to attempt something for the diffusion of evangelic truth. It was finally determined to organize a Baptist church. On the 30th of July, 1815, a presbytery was invited to attend for this purpose. Several ministerial and other brethren from the surrounding country appeared, among whom were Elders John Anthony, William Davis, William Harris, and William Duncan. The church was constituted, and at the same time the subject of this sketch was ordained as its pastor. For several years he continued to serve them, employing as much time as possible in ministerial duties. For a period the church worshiped in the Court-house and at the Masonic Hall, until, through his exertions, a comfortable house of worship was erected.

Terminating his labors in Lynchburg, he entered into the service of the General Association, as their missionary, as early as the year 1839. His labors were confined to Henry County and the adjacent regions. Numerous testimonials of fidelity in that work are found in the field itself. Feeble churches were sustained and strengthened. The first year 110 days of service are reported, 1382 miles traveled, and 103 sermons preached. Another year he traveled into Patrick, Floyd, and Grayson Counties, to explore the country and spread gospel light. In prosecuting his missionary labors he traveled more than 2230 miles, preached 168 sermons, baptized, and others with him, on his field of labor, 33 persons, and assisted in constituting three churches. He circulated many religious books, and exerted a useful influence in the region in which he has preached.

In 1846 the Report of the Board states: "Elder John S. Lee was appointed for the whole year to labor in Henry County and its vicinity. Henry County was, for many years, the seat of a strong opposition to the missionary cause. The brethren who

took the lead in the opposition, entertained and spread through the county and the surrounding country the most unreasonable prejudices against the friends of benevolence and their plans of doing good.

“On this unpromising field of labor Brother Lee has toiled with success. There are now in Henry County four churches, embracing many members, and are increasing.

“During the past year Brother Lee has traveled, in the service of the Board, 2610 miles; aided in organizing a church at Floyd Court-house, and two in Franklin; baptized twelve persons; regularly supplied three new churches in Henry County, and visited a number of destitute places. He is very much encouraged.”

The following reference is made in 1847: “Brother Lee has been interrupted in his labors by indisposition. For a few weeks he was unable to prosecute his labors fully, but since his recovery he has regularly pursued his work.

“On the twenty-seventh of November he gave up housekeeping, and has since been more entirely devoted to the labors of an evangelist than formerly. His hopes of the final triumph of truth over error and prejudice are bright. The increasing light of common school education, the power of gospel truth over Antinomianism, and the circulation of religious books, are dispelling the darkness which has long veiled the minds of many in the region where he labors. He has baptized four persons during the year. Brother Lee has given his attention more to visiting from house to house, to pray and converse with his people, than formerly. This practice cannot fail to do good.”

In 1850 he retired from the service, in regard to which the Board say: “Brother Lee remarks, ‘When I first received the appointment of the Board, to labor in this part of the State, my removal from Campbell, where I had the care of four churches, was attended with pecuniary loss; and now, after laboring six or seven years, find I have expended nearly all if not more than all my regular salary. For two or three years much success attended my labors here, but from some cause little has been lately done, except a general influence for good in this community; and now I feel conscientiously bound to withdraw from the service of the Board.’”

“In justice to Brother Lee, it should be stated, that since he commenced his labors in Henry County, between one and two hundred have been added to the churches, three meeting-houses erected, and six churches constituted.”

Elder Lee now entered upon a new work. He removed to Charlotte County, and took charge of churches which had been served by Abner W. Clopton. Among those churches he was honored and loved as a consistent, evangelical, and energetic minister of the gospel.

The last two or three years of his life were devoted to the colportage work in connection with his ministry. For this position he seems to have been eminently fitted. It was an employment he loved, and it was prosecuted with all the freshness and ardor of youth. The sight was exhilarating as this aged veteran pursued his blessed mission. It is said he could visit more families and distribute more books in a day than most young men. Though seventy-five years of age he faltered not; though suffering under the influence of an acute disease, and often weary and feeble, still he pressed on, desiring to glorify his Divine Master, and seeming to feel the pressure of obligation the more as he approached nearer his heavenly home.

The hour of dismissal came. The disease already alluded to was cancerous. He visited Murfreesborough, Tennessee, and placed himself under the treatment of a physician, and returning, supposed himself cured, but finding some threatening symptoms, again visited Tennessee. He was soon arrested by another disease which proved fatal. It seemed sad, that she who had shared in all his toils and trials through life, might not soothe his last hours, and that he might not die among his friends and brethren at home. But it was all right. The Christian can say—

“Times of sickness, times of health,  
Times of penury and wealth,  
All shall come, and last, and end,  
As shall please my heavenly friend.”

Our brother was ready for his end. His work was done. He had reached his seventy-sixth year. Forty-seven years had been given to the ministry.

We close this sketch with a few words from Elder Daniel Witt,



who had long and intimately known him: "I speak the unanimous opinion, I doubt not, of the many friends he has left behind him, when I say, that he was a man of deep, intelligent, ardent piety; of unbending integrity; of uncommon faithfulness; an able and indefatigable minister; a true and affectionate husband; a constant and unchanging friend; a useful member of society in all his relations; a man without guile, and above reproach. But why should I thus speak of one who has passed into the Divine presence, and heard the blessed words, 'Well done, good and faithful servant?' His witness is in heaven, his record is on high. Brother, farewell! A few more fleeting moments, and we meet again."

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### WILLIAM BRAME.

IN another part of this work the character and labors of Samuel Brame were sketched. It is pleasant to record the fact that the same maternal influence was successfully realized in the conversion of his brother, WILLIAM BRAME. Though not equally gifted with Samuel, he was, perhaps, more extensively useful. He entered the ministry in early life, and, as if he were conscious that his mission would not be continued to old age, he seemed intent upon the exercise of the largest and best influence within the shortest time. His exertions were most indefatigable. He traveled extensively, as a preacher, not only in Virginia, but in other States. The Dover Association, in a minute concerning him, states, that his "labors in the gospel as a minister and servant of the churches, have been more extensive than those of any other minister in our Association." In fact, in his death we have lost a link by which we were connected with a number of churches and Associations, not only in our own, but in other States of our union.

This is saying much for the zeal, industry, and perseverance of this evangelist. Wherever he went, he made himself welcome among the pious, by his courteous, amiable manners, and his whole-hearted consecration to the Lord's work.

On the twenty-second of November, 1814, after a lingering illness, in which "he exemplified the piety and patience of the Christian, he closed his own eyes, clasped his hands, raised his voice, saying: 'Come, Lord Jesus, come quickly,' and then, without a sigh or groan, he passed away to a better world."

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### GEORGE PATTERSON.\*

THAT portion of the life of this estimable man included in this brief memoir is short but reliable, and may be justly considered an important book in the religious history of those times. Of his previous history the writer knows nothing certainly; but thinks he was by birth a Scotchman, brought to this country when young, and trained in early life to the business of a ship-carpenter in the City of Philadelphia. He subsequently married in the Northern Neck of Virginia, where he lived, preached, and probably died and was buried. He certainly was the first pastor of the Cumberland Street Baptist Church in Norfolk, and entered that service at the time of her constitution, soon after the close of the war of 1812-15. It was in this service that he gained and never forfeited the grateful remembrance that produces this humble tribute to his honored, much loved, never-to-be-forgotten name.

Deacon William M. Fauquier, on a visit in those troublous times, to bring, from Philadelphia to Norfolk, supplies for his medical store, by wagon conveyance, (the coasting trade being all suspended,) enjoyed the hospitality of the beloved Staughton, then pastor of the Baptist Church in Sansom Street, in the former city. There he became acquainted with Somers, ever since and now of New York, and with other young brethren, who were receiving such ministerial education with Staughton in the North, as was afforded to others in the South by our Furmans and Brantleys,—Virginia being, according to her custom, rather inclined to be guided than guiding. Among these young brethren

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\* By Rev. H. Keeling.

was Patterson, who, by personal negotiation between them, agreed with Fauquier, when his studies should close, to visit Norfolk and labor there. Fauquier pledged himself for his support, and embarked his fortune and heart in a house for the worship of God.

Patterson was ordained by Staughton and White, who made a voyage to Norfolk for that purpose; and a voyage it was, for it was by sail-packet, through days and nights, on the ocean. There those gentlemen remained many days, preaching much and long with great acceptance. The ordination occurred on Lord's day morning, before a vast assembly, in the large new Christ's Church of the Episcopalians, courteously tendered by their vestry,—the old Episcopal Church, itself not small, of revolutionary history, then occupied by the Baptists as their own property, being insufficient for the crowd anticipated on so great an occasion. The whole town of Norfolk, and that of Portsmouth and the adjacent regions, were profoundly interested.

Until this time the prospects of the Baptists in Norfolk had been anything but promising. The wealth and influence of the place had from the beginning been chiefly in the hands of Englishmen, Scotchmen, Continental Europeans, and West Indians, all of whom were Episcopalians, Presbyterians, or Catholics. Hence the Baptist membership was small, poor, and mostly colored. The church itself was a branch or arm of the Portsmouth, with no resident pastor. It is not probable, therefore, that things would be guided in the best or wisest manner; nor was any mishap likely to be too favorably interpreted, either by their Pedobaptist friends, or by that public mind of which they had the control in matters of religion. Nor could this condition of things be changed without a great and a long struggle, or by some remarkable occurrence in the providence of God. This occurrence presented itself in the visit of men of so overwhelming a popularity, and to this brilliant introduction, as much as to the talents or deeds of Patterson, we are possibly indebted, as the instrument of a change which from that day to this has been ever advancing with increasing good.

But his entrance at such a time, on such a service, was *a priori* evidence of his great moral worth. In his short career in that town he was eminently useful. He talked to us about our souls—and that wherever he found us, even in the streets. In the course

of the year he baptized some forty persons, of excellent material, among whom were a band of ladies, who, during life, (and some of them yet remain,) continued pillars in that church, which from the beginning to this day (1859) has always been a burning and shining light. Enthroned in the respects and affections of the writer will always be the Fauquiers, Chamberlaines, Mallorys, Fiveashes, Wrights, Langleys, Calverts, Bushes, Summerses, Coxes, Barrons, Andersons, and others of that time; and of the Pendreds, Hendrens, Steveneses, and Keys, and others of the generation that had preceded them.

In the fall of 1816, on a baptismal occasion at Brig's Point, among the candidates were three young men, for two of whom, then considered, and justly, of great promise, God had in reserve greater things at a period earlier than we all apprehended. The third remains to bear this humble testimony. Charlton, Seymour P., brother of the Rev. George W. Charlton, of the Methodist Church in Petersburg, was, in the morn of his ministerial life, cut down as a flower, by a typhoid fever, in the house of Mr. Barlow Cornick, in Princess Ann. He was buried under the present vestry of the Cumberland Street Church. Fiveash, Benjamin, also a licentiate, at the instance of Rev. Luther Rice repaired to Georgia, where he was classmate with the present venerable Dr. Manly, under the guidance of the Elder Brantly. Swept off by the same fever, his ashes repose on the sand-hills in the vicinity of Augusta. The other, H. K., the writer, after a long and tempestuous voyage, is hoping soon to renew with them that friendship then formed, liable to be, and actually interrupted, but never possible to be broken.

To see with one's own eyes how great effects proceed from little causes, one must live for some decades of years, perhaps half a century. The oak whose branches tower to the clouds, its root taking fast hold in the soil beneath, was once an acorn—but not yesterday. Few events, perhaps, in the past history of that venerable borough, (now city,) were more pregnant with great issues than the arrival of that packet that brought Patterson to her wharf. An hour before sunset, enters his counting-room with agitation, journal under his arm, George Wilson, Esq., an honorable and distinguished merchant, saying to his clerk, close the office

Mr. K., Dr. Staughton has arrived, and will preach to-night. Mr. W. was an Episcopalian. We obeyed. Happy they who could get stand-points within the gates, much less seats within the house! And certainly God guided in the selection of that text. Oh what words of comfort to the half a dozen whites, who had sat so long in front of that pulpit, surrounded by 250 colored members! "I am the Lord, I change not: therefore, ye sons of Jacob are not consumed." The soothing tones of that night bedew our cheeks to-day; nor have the thunders of its close ceased to reverberate in our ears, and to thrill our inmost soul. And the next day, "All we, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory: even as by the Spirit of the Lord."

And that band of pious ladies, mothers and daughters in Israel! For a third of a century did the smoke of the incense of their social prayers ascend to the throne of the Majesty on high. Hence in part, also, the success of Howell, and Davis, and Goodall, and Jones, and Winston, and others, the bottom round of the ladder of which is the beloved Patterson. But our limit is out.

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### WILLIAM BLAIR.

WILLIAM BLAIR was born in Pittsylvania County, Virginia, in the year 1781. It has not been in our power to procure any facts concerning his early life. In May, 1801, he intermarried with Miss Thomas; about two years after, became the subject of conversion, and, according to a statement of his brother, united with Strawberry Baptist Church. He entered the ministry very soon after. His brother states, "He was licensed the same year of his baptism, and was ordained, I think, in 1804; was for some time pastor of Strawberry Church, and soon received a call to serve other churches." He labored in this relation, and with some of them to the time of his death, for Kentuck, Upper Banister, Sandy Creek, and Mill Churches. In these churches he

was a faithful laborer. In 1810, Semple says of him, with reference to Upper Banister Church : " William Blair, their present pastor, is a preacher that holds fast the faithful word, as he has been taught. He has already done much good ; and, being in the vigor of life, bids fair to do much more."

In addition to these pastoral duties, Elder Blair performed valuable service as an evangelist. Tours were taken among the adjacent counties of Henry, Bedford, Halifax, Charlotte, and Mecklenburg, in Virginia ; of Person, Caswell, and others, in North Carolina. It was in one of these excursions that the writer, when quite a boy, heard him for the only time. The bold, commanding figure, and the loud, sonorous voice, are well remembered. The impression made upon the mind was, that the speaker was honest in a sacred cause ; that, feeling the deep solemnity of his position as a proclaimer of the " good news," he poured forth in earnest strains the calls and invitations of the Saviour he loved. He seemed to be more inclined to address the unconverted, teaching and warning them, than to expound the doctrines of the Bible. His sentiments were moderately Calvinistic ; the commands of the gospel he regarded as binding on all men, and thus he constantly called upon all men everywhere to repent.

During the discussions which took place in the Roanoke Association relative to the plans of the General Association, he unfortunately took part with the anti-mission party, thus placing himself in a seeming antagonism to all our benevolent movements. In a declaration made in 1831 by the Pig River Association, the motives and objects of the friends of the General Association were impugned. Mr. Blair seems to have been present at the time this declaration was adopted, and his name was identified with the movement. A painful and rather prolonged controversy occurred, in which several not opposed to missions took ground against the General Association. The ground thus occupied was not tenable. But the effect of this discussion was unhappy in several respects, particularly in alienating somewhat those who before had been united. In consequence of this controversy various reports prejudicial to Elder Blair were circulated. A committee was appointed by the Roanoke Association, at its meeting in 1834, to consider these reports. This committee reported :—

“The said William Blair, a member, and the pastor of Upper Banister Church, is in good standing, and full fellowship in this Association; that he has for a number of years been a preacher of the gospel, and has uniformly sustained a fair reputation among us as a minister. We do further certify, that in his doctrinal sentiments we think him equally removed from the principles of Arminianism and Antinomianism. In his preaching he is very practical, insisting on, and enforcing the necessity of good works, as an evidence of faith in Christ.”

Mr. Blair did not adopt the sentiments of the anti-mission party. He was far removed from those peculiarities of the party which prevent the preacher from pressing the claims of the gospel upon sinners. He was a friend to the missionary enterprise, though, by misapprehension of its plans, he took action against the General Association. His surviving brother says concerning this matter: “He was a member of the Roanoke Missionary Society, constituted in 1813 or 1814. Appointed by that society, together with Elders Jenkins, McGehee, and Brittain, as collecting agents, the minutes show that he collected nearly one hundred dollars outside of the society. He thought the Home Mission was badly managed; but the last time we conversed on the subject, he told me the Foreign Mission and the Bible Society were always dear to his heart. So they were as long as he lived.”

As expressive of his general sentiments on the plan of salvation and the sanctifying effects of faith, he thus writes: “True faith always puts the crown upon the Saviour’s head, and is willing that he should have all the glory. We need not expect the believer in Jesus to be caviling at the doctrines of grace, or complaining of the sovereignty of God in the salvation of sinners. A view of Christ in his infinite merits, and the sinner’s poverty and wretchedness, humbles him in the dust, and he cries, why such amazing mercy bestowed on one so vile?—

‘Why was I made to hear thy voice,  
 And enter while there’s room,  
 When thousands make a wretched choice,  
 And rather starve than come?’

“True faith is productive of gospel obedience. The inquiry of converted Saul was, Lord, what wilt thou have me to do? and

when Ananias went in, put his hands on him, and he received sight, he arose, and was baptized. The three thousand converted on the Day of Pentecost were immediately baptized, and continued steadfast in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers. True faith receives Christ in all his sanctifying influences, and as such teaches that we should live soberly, righteously, and godly in the present world. In vain do we call Christ, Lord, if we do not endeavor to obey him. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

· Mr. Blair's health was feeble for some time before his death. He had a presentiment of the precise time of his departure in a dream, some three or four months before it occurred, and often spoke of it to his friends. Being called upon to preach in Caswell County the week before his death, he said to his son, that if his dream were fulfilled, he would die the next Thursday. On Saturday, having preached, he returned to the residence of his son, and that night was so unwell as to require the advice of a physician. The doctor was appealed to by him as to his real condition. He said, "I am not afraid to die, but I wish to know your opinion candidly expressed." The doctor informed him that his physical powers were worn out, and that he would probably not live. He continued to decline, and died the very day he referred to as indicated in his dream, in the latter part of 1840.

He was buried near Kentuck Meeting-house. His funeral was attended, according to his request, by Elders Griffith, Dickenson, and John Kerr. An immense congregation were gathered together on the occasion.

Thus passed away one who had most laboriously employed his powers in the Redeemer's cause. He had presided frequently at the meetings of the Roanoke Association, and thus was much honored by his brethren. Nor was he less loved. All who knew him well, tenderly regarded him.



## JAMES GILBERT.

JAMES GILBERT was for several years one of the most faithful standard-bearers of the Baptist ministry of Southeastern Virginia. He was born in 1787, on Walker's Creek, Giles County, Virginia. Concerning his early youth nothing is known, excepting his early removal to the County of Lee. There, in his twenty-eighth year, his attention was fixed on spiritual things, and he became an avowed disciple of Christ by uniting with the Thompson's Settlement Church. It is an interesting fact that he was the last person but one baptized by Elder Andrew Baker. This venerable man, who had fought many battles in his Master's service, and who was so soon to be called away from his work, remarked, as he raised the candidate from the water, "I have baptized a preacher."

This prediction was fulfilled, but not immediately. His mind was the subject of much inquietude on the question of duty respecting the ministerial functions. This question was at length decided, the church with which he had become affiliated giving him a license in July, 1822. In about a year subsequently, it was deemed proper to call him to ordination. This took place at Thompson's Settlement Church. The first sermon preached by him was founded on Rev. vi. 17. "For the great day of his wrath is come, and who shall be able to stand?"

For something like ten years Elder Gilbert engaged with characteristic zeal and fidelity in preaching the gospel in the counties of Southeastern Virginia. Having exercised a blessed influence among the churches of this region, it was reserved for him to be still more useful in a new field. He removed to Mulberry Gap, Tennessee, in 1832, and here, in this new country, comparatively sparse in its population, he patiently toiled until it became his privilege to see numerous churches rising up mainly as the result of his instrumentality. In 1843 the Mulberry Gap Association was organized. Of this body he may be properly considered the father. It now contains thirty-two churches, some of which are large and flourishing. Up to the year 1853 he was regularly

chosen the presiding officer of the Association, and, as such, commanded the respect of his brethren. The church at Mulberry Gap, of which he was the efficient pastor, rose to a condition of marked efficiency, being the largest in the Association.

The subject of this sketch took a noble part in defence of the missionary enterprise at the time when some of the churches and ministers took ground against it. He entertained enlarged views of Christian duty. Because salvation is of grace he could not, therefore, conclude that the use of appropriate means in the sending out of Christ's gospel was wrong or unnecessary. He regarded such instrumentality as a solemn duty, and was unwilling to be found a loiterer in his Master's vineyard. He suffered much opposition and reproach from the anti-mission party on this account.

"As a speaker," says one who knew something of his influence, "he was ardent and earnest, yet meek and calm. His speech, though plain, was always with grace, seasoned with salt. There was fire, holy fire in his eye and in his head, and much unction in his matter and manner. He was a true, God-made man. As a theologian he was neither a hard-shell nor a soft-shell, iron-jacket nor blue-jacket, high nor low—not lop-sided in any way, but a true gospel spiritualist."

The above description, in style quaint and singular, expresses the idea of a man who, while he is not subject to extremes, is still devoted and earnest. Would that we had many more such men; men who hold the truth, but who hold it not in unrighteousness!

Elder Gilbert continued to proclaim the Redeemer's love, and to hold him forth as the only way of life, until disabled by disease and the infirmities of age. As late as February, 1858, he was engaged with others in conducting a meeting at Sneedville. This was a field in which he had operated with marked success. Returning among this people, he seemed to have all the feelings of his heart drawn out in anxious concern for their salvation. He was then exceedingly feeble, and yet he toiled on; when the other ministers were called away he continued, tasking his powers to the utmost in the work. He labored night and day, and with large success. This was the last effort of his life. A little before his death, and the last sermon he preached, was from the thirty-

seventh Psalm: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

His death was triumphant. Being questioned by his son Thomas as to the state of his mind, his replies indicated a joyous confidence in God his Saviour. "How are you affected as you come near to death?" said his son to him. "Are you satisfied that you have been teaching, as a Baptist minister, the truths of the Bible?" He replied, "I know I have; I know I have." He then gave Thomas, himself a preacher, his Bible, and said, "Take this; stand firm; preach the Word faithfully." The brother who refers to his memory in the minutes of the Association, says: "He met death in serene triumph, with the air of a winner nearing the goal. Never was it more truly and touchingly seen, that

'The chamber where the good man meets his fate  
Is privileged beyond the common walk;  
Quite near the verge of heaven.'

His death was lamented by a large circle of friends. He had, during his ministry, baptized about two thousand persons into the fellowship of the gospel. What a host! How glorious that day when he shall meet and recognize the saved of the Lord among them!

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### WILLIAM LEFTWICH.\*

WILLIAM LEFTWICH was born in Bedford County, of highly respectable parents, March 10th, 1768. His early years were passed amid the stirring scenes of the revolutionary war, in what was then a frontier settlement. At that period were formed those habits of self-control and activity for which, throughout life, he was distinguished. He received such education as was common in that day in this remote and sparsely peopled country, consisting merely in the elements of English literature and arithmetic.

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\* By Rev. J. B. Jeter.

Of the early training of this youth, destined to lead a life so honorable, so pious, and so useful, we have no information. Judging merely by the luxuriance of the fruit, we should infer that the culture was good.

In his twenty-first year, Mr. Leftwich was happily married to Miss Frances Otey, a lady of this county, of most reputable connections, with whom he lived more than thirty-seven years, and by whom he was blessed with a numerous and promising offspring. A proof of the high estimation in which he was held by his fellow-citizens is the fact that he was selected, while quite a young man, to represent this large and respectable county in the General Assembly.

About the year 1800, Captain Leftwich, being then in the maturity and vigor of life, made a public confession of his attachment to the cause of Christ. He connected himself first with the Presbyterian church; but soon became dissatisfied with the views entertained in that communion on the subject of baptism. He freely communicated his doubts to the pastors of the church; and they, being men of abilities, earnestly endeavored to remove them; but their labor was in vain. Light gradually dawned on his path, and at length clearly discerning it, without conferring with flesh and blood—regardless of early prejudices and cherished associations—he resolved to walk in it.

Many persons, I know, look on all religious changes with suspicion, if not with disapprobation and contempt. In these sentiments the ancient Pharisees most deeply sympathized. They scorned to renounce the traditions of their fathers for the doctrine of Christ, confirmed as it was by undeniable miracles. They were consistent, but perversely consistent to their own destruction. A change of religious profession from fickleness, love of popularity, self-interest, or the persuasion of friends, cannot be too strongly condemned; it marks a weak mind, or a corrupt heart. But change is incident to the state of man—an attribute of fallibility. To sacrifice prejudices on the altar of truth; to follow the guidance of Divine light at whatever loss of friends or property; to change a religious profession, and sever religious associations at the bidding of duty,—these are marks of an honest and noble mind. And such a mind had Paul, by birth a Jew, by profession

a Pharisee, and in spirit an intolerant bigot; but who, by grace, became a Christian, an apostle, a martyr.

In 1803 the subject of this sketch was baptized by Elder Joel Preston, for many years an active and respected pastor in the southwestern part of this county. In the following year he was ordained to the work of the Christian ministry. His preparation for the important service consisted in a firm conviction of the truth of the gospel; a deep experience of its power to subdue and purify the heart; a fervent desire for the salvation of sinners, and the promotion of Christ's glory; and such a measure of scriptural knowledge, as, amid many secular engagements, he had, by an attentive perusal of the English Bible, and a few evangelical volumes, been able to acquire. Let not the preacher, rich in literary and theological lore, despise these humble attainments. None deplored more sincerely the lack of education, and none would have profited more richly by its advantages, than our venerated brother. The practical question which he was called to decide was, whether he should preach without a liberal education or not at all; whether the people should have an uneducated ministry or no ministry. And who will affirm that he did not decide wisely?

In 1806 Elder Leftwich accepted the pastorate of the Goose Creek Baptist Church, which office he filled for more than twenty years. He was also for many years pastor of the Difficult Creek and the Timber Ridge Baptist Churches, with the latter of which he continued the relation to the close of life. He performed the duties of the pastorate to the entire satisfaction of his flocks and the acceptance of the whole community. The extent of his usefulness in the Christian ministry we have no means of estimating—eternity will disclose it. The churches under his charge were generally peaceful and prosperous; and they enjoyed many interesting and profitable revivals. Many in the day of judgment will joyfully acknowledge him as their spiritual Father, and guide, and comforter.

Elder Leftwich, as might be supposed, in the course of a long life, passed through many and trying changes. The generation with which he commenced his journey preceded him to the tomb. His second wife, Miss Mary Fuqua, an estimable lady, he married

in 1826, and buried in 1838. His third wife, Miss Catharine B. Grier, of Franklin County, still lives to deplore his death and claim our sympathies.

The time now approached for the dismissal of this faithful servant from his toils, cares, and sorrows. By reason of strength he had attained to fourscore years; but his days were almost numbered. God, who had so long guided and blessed him, was preparing him for a happy departure. To some of his family he declared, a short time before he was attacked by his mortal malady, that he had not for several years enjoyed so richly the consolations of religion.

The closing scenes in the life of this good man may best be furnished by an eye-witness. "Immediately," he says, "after he was confined to his bed, I went to his house, and remained with him nearly all the time he lived. I frequently spoke to him on the near approach and certainty of death, and he always appeared calm and resigned; and often alluding to the subject himself, would say: 'I have no fears of death; for Jesus can make a dying-bed feel soft as downy pillows are!' He retained his senses to the last, and showed a disposition to attend to the minutest business to which he had been accustomed to attend.

"Just before he breathed his last, he felt his own pulse, and appeared to suffer much, upon which I said to him: 'The conflict will soon be over—I hope you have no fears.' He replied: 'How can I sink with such a prop as my eternal God?' Again, I manifested solicitude as to the state of his mind, and he said: 'The Lord is my rod and my staff; oh that I could speak!' After this, I do not recollect that he spoke any more, but continued to give signs, by the motion of his head, that he knew what was said around him, until he fell asleep, on the sixteenth of June, to rest till the resurrection morn."

I will now briefly delineate the character of this excellent man. Few men that I have known have been so distinguished by native and unaffected *modesty* as was Elder Leftwich. He literally esteemed others better than himself. This disposition was in him a pleasing combination of humility and charity. He never sought the highest place; and when it was offered to him he instinctively shrunk from it, if a sense of duty did not impel him to occupy it.

Closely allied to modesty is *disinterestedness*; another trait for which this good man was remarkable. Selfishness seemed to be no part of his nature. He earnestly desired that good might be done; and when done by others, he rejoiced in it no less than if it had been done by himself. Jealously, envy, and their kindred evils, found no place in his bosom. Well does the speaker remember the affection and interest with which this venerated father took him by the hand, in the beginning of his ministry, guided, counseled, and encouraged him; and rejoiced in the development of his gifts, and the success with which God, of his infinite condescension and grace, was pleased to crown his feeble labors. It affords me the most heartfelt pleasure to acknowledge and record his kindness to me, when my friends were few and feeble. Much I needed the countenance, support, and supervision of an experienced and judicious friend; such advantages I derived from Father Leftwich.

This worthy pastor was eminent for his *liberality*—not that spurious liberality which bitterly inveighs against bigotry, and boasts of freedom from sectarianism; which sacrifices truth to popularity, and stigmatizes fidelity to Christ as narrow-minded exclusiveness; but that genuine liberality which, spurning the prejudice of education and party, dares to judge candidly and charitably. The rarest this of all human attainments. And in this very grace did our departed brother abound and excel. He was a Baptist, not from a sectarian spirit, but from an intelligent and firm persuasion that Baptist sentiments are scriptural and important; but he could discern, appreciate, and commend the things which are pure and excellent in other communions.

This estimable minister furnished a fine and commanding specimen of true *Christian dignity*. In his character there was a rare combination of good qualities. Amiability, sobriety, cheerfulness, and unaffected politeness, blending, in beautiful proportions, their varied charms, rendered him at once the most agreeable and pleasant of men.

But to say all in a word, Elder Leftwich was a *Christian*—a Christian gentleman, devout without superstition, conscientious without fastidiousness, and firm without obstinacy; a Christian, consistent, fruitful, “without spot and blameless;” a Christian,

adorning in all things the doctrine of his God and Saviour, and winning all hearts by the "beauties of holiness."

As a *preacher* our venerable father was endowed with no mean gifts. Considering the defects of his early education, the late period of life at which he entered the ministry, the secular engagements by which he was always embarrassed, and the lack of stimulus to exertion in the circumstances surrounding him, his attainments in theology and his style of preaching were truly surprising. His manner of preaching was slow, self-possessed, and sometimes very pungent and impressive. His style was concise, perspicuous, forcible, and often elegant; his gestures were natural, appropriate, and sparing; and his voice was clear, sonorous, and flexible.

His doctrinal views were Calvinistic—not of the high, but low school, removed alike from Antinomianism on the one hand and from Arminianism on the other. To man he ascribed sin, with all its guilt and shame; and to God salvation, with all its glory. His preaching was eminently experimental. No book did he study more carefully than the human heart; and in the knowledge of none did he make greater proficiency. To anatomize the heart, to lay bare its motives, detect its prejudices, expose its deceitfulness, make it acquainted with its own deformities, and trace, through all its stages, the work of sanctification, were his delight; and in these labors few excelled him.

His sermons were wanting in compass and variety; and usually in the commencement of his discourses, his utterance was slow and tedious, and his manner deficient in elasticity and vigor. These defects sprang not from the want of any natural aptness for public speaking, but from the lack of early mental training, and the unfavorable circumstances in which he prosecuted his ministry.

Such was the Rev. William Leftwich, the beloved and lamented pastor. But why need I delineate his character? There are those who knew him better than I did—those among whom he lived, and labored, and prayed. Well they remember his graceful and venerable person, his countenance, radiant with benignity, his instructive sermons, solemn warnings, and tender expostulations, with his many self-denying efforts to promote their salva-



tion. But he is dead, and yet he speaketh. From his grave there comes forth a voice, distinct, solemn, and impressive, to instruct, admonish, and comfort us. I propose now to notice briefly some of the lessons which our venerable father, "being dead, yet speaketh."

1. He being dead, yet proclaims *the excellence, and consequently the truth of Christianity.*

What a beautiful specimen of moral worth was presented in the life of the departed! What self-denial! what purity! what charity! what devotion! what perseverance, marked his life! How blameless, and useful, and noble was his career! Who could have witnessed his conduct, through so many years of trial, and sorrow, and change, without a strong conviction of the depth, vitality, and vigor of his principles? His piety was no mountain torrent swollen by a hasty shower, but a tranquil stream fed by perennial fountains, and diffusing fertility and beauty.

And to what, permit me to inquire, was our deceased friend indebted for all his moral excellence? To the gospel of Christ. He might have been sober, honest, and honorable, without faith in the gospel. There is many a man of unblenching integrity, high-souled honor, and self-sacrificing patriotism, who is a skeptic or an atheist; and we pay homage to such specimens of unsanctified worth. But to the gospel Elder Leftwich was indebted for his piety and devotion. Without faith in Christ he had lived and died a mere worldling, unmindful of God and eternity. But he believed, studied, and obeyed the gospel; and by it he was renovated and ennobled. The gospel dissolved his heart into penitence, clothed him with humility, inspired him with gratitude to God, breathed into his heart the spirit of prayer, and made him a conscientious, obedient, and heavenly-minded man.

2. He being dead, yet proclaims *the superior advantages of a life of piety, even in this world.*

How clearly was this remark exemplified in the life of our departed brother! If there be no future state, by what possible means could he have better promoted his happiness than by the course which he pursued? Temperance secured his health, rectitude gained for him the confidence of men, charity multiplied his friends, and piety inspired him with hope, sweet and sustaining,

even if delusory. His life was eminently tranquil, cheerful, and prosperous; and that for these advantages he was greatly indebted to the influence of Christianity, none can reasonably doubt. But for the principles which it implanted, and the motives to righteousness which it furnished, who can say to what excesses he might have been urged by appetite or passion, or into what crimes plunged by self-interest?

The truth is, in every view the Christian has the advantage of the skeptic. If the gospel be false, it imposes no restraints, demands no sacrifices, and requires no services which are not salutary. The believer loses nothing, but gains much even in the present life; and in the grave none will sleep more soundly and sweetly than he. But should the gospel prove to be true, then the condition of the Christian and of the skeptic will be as far apart as heaven and hell. In this life they cherish different spirits, are governed by different laws, are animated by different motives; pursue, in a word, wholly different roads; no wonder that they should fare differently in their journey, and reach widely different abodes.

3. He being dead, yet proclaims *the power of the gospel to support the soul in death.*

Death, in all ages, and among all people, has been viewed as man's great enemy. No wonder it should be dreaded. Behold its triumphs! its desolations! It severs the tenderest ties, extinguishes the brightest hopes, dries up every source of earthly enjoyment, and terminates every sublunary interest. Its approach is heralded by disease, and pains, a pallid countenance, failing strength, dimness of sight, delirium, groans, and convulsions. In the body it works the most frightful changes; mars its beauty, and converts it into a putrid and loathsome mass. It ushers the soul, prepared or unprepared, into that world "from whose bourne no traveler returns." Let the best men, in the exercise of triumphant faith, or the worst, in the infatuation of their depravity, say what they will, it is a solemn thing to die. And what can sustain man in such a conflict? Can philosophy? She loudly proclaims the necessity of fortitude and courage, but she is utterly wanting in power to inspire these dispositions. Can physical courage? We have seen the bravest men, whose nerves seemed

to be of brass, quail and tremble at the approach of the "king of terrors." Can infidelity? She may vauntingly affirm that death is an eternal sleep; but she cannot quiet the accusations of a guilty conscience, nor dispel the dread that hovers around the tomb. Can reckless stupidity? I know that man in his madness can endure much; but can his hands be strong, or his heart endure, when God shall enter into dealings with him? Faith in Christ can enable man to triumph over the terrors of death, and nothing else can. "Forasmuch as the children are partakers of flesh and blood, Christ also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." The death of Christ, by the removal of guilt, and the resurrection of Christ, by confirming the doctrine of man's immortality, strips death of all his terrors, and opens, through the tomb, a passage to the skies. Faith in Christ quiets a guilty conscience, calms fears, soothes pains, inspires hope, and imparts peace. It enables the Christian, with the Psalmist, triumphantly to exclaim, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

How impressively were these remarks confirmed in the death of the excellent Leftwich! To him death had no terrors, and the grave was all radiant with hope. "Oh that I could speak!" were his dying words. And what did he wish to speak? The very truth which issues with so much emphasis from his tomb, the power of the gospel to sustain and solace the soul in death. Ah! could he have spoken, what words of consolation would have flowed from his lips! If his deep and habitual humility had prevented him from uttering the exulting words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith," he could with unwavering confidence have united in the joyful anticipation, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

4. He being dead, yet *reiterates and enforces the truths which he so frequently and impressively sounded in your ears.*

For many years was Elder Leftwich the pastor of Christian churches. From the pulpit he preached the gospel. Many well remember with how much plainness, fidelity, and tenderness. Here they frequently listened to his solemn warnings, searching expostulations, and melting entreaties. They have not forgotten, and they cannot forget, how earnestly he longed, and how diligently he labored, for the salvation of sinners, and the sanctification and encouragement of his children in the gospel. He watched for souls as one who expected to give account to God. His tears and prayers evinced that he was serious in a serious cause. But he is dead and buried. The tongue, that so earnestly pleaded the cause of piety and salvation, is mute; and the countenance, so often lighted with heavenly ardor, is pale and shrouded. No more will the venerated pastor fill his pulpit, and bedew it with his tears. No more shall the solemn tones of his voice be heard. His example, so fraught with wisdom, and meekness, and goodness, we shall see no more.

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ROBERT T. DANIEL.\*

WHAT mean these badges of mourning which I behold on every hand? Why are your countenances sad and your eyes tearful? What event has produced the deep solemnity which rests upon all this assembly? Alas! the shaft of death has flown; it has pierced the heart of the tallest among us. We are summoned here this morning by no ordinary dispensation of Providence. A great man in Israel is fallen. An aged, an experienced, and valiant leader of the sacred host lies low in the grave. We weep for a brother beloved, and the church of Christ is in mourning for one of her most distinguished sons. As intelligence of this melancholy event shall reach the different and distant portions of

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\* The substance of a discourse commemorative of the labors and character of Elder R. T. Daniel, by Elder R. B. C. Howell.

our country, many hands will be lifted up in dismay, and, in unison with the sentiments you now feel, one burst of grief will be uttered by thousands of hearts. The practiced warrior, whose "bow turned not back," the mighty man, is "fallen in the midst of the battle." "Ye daughters of Jerusalem, weep over him!" He commands your sorrow.

For myself, I may be allowed to take up the lamentation of the King of Israel over the cold remains of his beloved Jonathan: "I am distressed for thee, my brother; very pleasant hast thou been unto me." My own venerable pastor and father in the gospel, whose instructions aided me when seeking to know Christ; by whose hands I received the solemn initiatory sacrament, and whose voice, nineteen years since, welcomed me to the church of Christ, is gone. The polished and enlightened friend; the devoted, ardent, and beloved Christian; the impassioned, the eloquent, and successful minister of the cross, ROBERT THOMAS DANIEL, is no more. His mortal remains sleep in the cold embrace of death, and his freed spirit has gone up on high—has entered

"The presence chamber of the King of kings,"

to receive the reward of the faithful. We have assembled to-day to mingle upon his grave our tears of submissive regret, and to utter our *long* and *last farewell*.

While upon his dying bed he repeated a request, which he had before several times expressed, that when he should have departed I would preach a funeral discourse, and, as an image of his mind in his last moments, assigned me as a text the passage I have quoted: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them, also, who love his appearing."

The subject embraced in this text is the *Christian's triumph in death*. Let us consider in what particulars this topic is illustrated in the departure of our venerable brother. An analysis of the passage will show that it refers to that examination of our

spiritual condition which forces itself upon us all as we approach the borders of the grave. "The time of my departure is at hand; I am now ready to be offered;" it retrospects the past events of life. "I have fought a good fight, I have finished my course, I have kept the faith;" it surveys the prospect which lies in the future. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day;" and it closes with an expression of that Christian benevolence and joy in the happiness of others, which, in its full extent, the gospel only inspires. "And not to me only, but unto all them, also, that love his appearing." We will, in the exercise of as much brevity as the nature of our circumstances will permit, pursue, in the present discourse, the method now suggested.

Such is the *Christian's triumph in death* as presented in the rapid and imperfectly sketched picture of the state of mind, when about to die, of the venerable minister whose loss to the church militant we now deplore, as pointed out by himself, and strongly marked in his selection of this passage for his funeral text: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them, also, that love his appearing."

"Oh, let me die the death of the righteous, and let my last end be like his!" How unspeakable the boon to be thus untroubled; nay, more, to be joyful, rapturous, full of confidence in that hour when the deep struggle comes with the last enemy! The *last* enemy—and such is death! He is the last enemy, and he, too, is vanquished. Now there is no more an enemy; all are friends. Of him may we truly say he died

"As sets the morning star, which goes  
Not down behind the darken'd west, nor hides,  
Obscured, among the tempests of the skies,  
But melts away into the light of heaven."

Having reached but his sixty-seventh year, our lamented brother, although he had attained a green old age, had not numbered the

allotted years of life. We had hoped that, for the sake of the cause of salvation, many more would have been added. To check his disease and prolong his life medical skill and the most assiduous attentions of friends were united, but they were ineffectual.

“———We sought to stay  
An angel on the earth, a spirit ripe  
For heaven; and mercy, in her love, refused.”

Anew we were taught the painful lessons we have so often meditated in years past, and which is so beautifully sung by one of Nature's favorite and most gifted poets:—

“Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set; but all—  
Thou hast all seasons for thine own, O death!”

But I forbear. I have now discharged, with reference to the text, and with what ability I could, under the circumstances, command, the sacred duty imposed on me by the dying request of my beloved and venerable pastor; and we have seen, in the several particulars introduced, as illustrated by him, the *Christian's triumph in death*. In closing this address I may be permitted to make some brief statements in relation to his personal, religious, and family history, his labors and general character. Of his family we only know that his mother's name was Eliza Thomas, and that she was of Caroline County, Virginia. That of his father was Samuel Daniel, of an adjoining county in the same State. Robert Thomas Daniel was their fifth son. He was born the 10th day of June, 1773, at their family residence in Middlesex County. At the close of the revolutionary struggle they emigrated, with their numerous children, to Orange County, in North Carolina, and settled near Hillsborough, where Robert Thomas was brought up to the two branches of business conducted by his father—those of a blacksmith and cabinet-maker. At the age of twenty-three, March 1st, 1796, he married Miss Penelope Cain Flowers, of Chatham County, in that State, with whom he lived forty-five years. Of this excellent and devoted sister I must be permitted to remark, that her deep piety and ardent zeal for the

cause—having been, if I am correctly informed, a member of the church from her youth—prepared her to be, and she was, eminently, a co-worker with him in his numerous labors in the gospel field. She closed a life of consistent piety and unwavering fidelity in her Christian profession, on the first day of the present year, at Salem, in Mississippi. She brought up five sons and three daughters, and lived to greet twenty-six grandchildren and one great-grandchild. For several years previous to her death she had been the subject of deep bodily affliction. She felt that she had performed her work on earth, and, pressed with pain and irrelievable suffering, she wished to depart. At length the “Angel of the Covenant” came,

“———And faithful to his promise stood,  
Prepared to walk with her through death’s dark vale.”

She met the summons with a serene heart; ascended, expressing her perfect confidence in the boundless fullness of Christ, and her assurance that in him she was safe. But I return. Our lamented brother professed, in July, 1802, to have obtained a hope in Christ. He was then in his twenty-ninth year. Under what instrumentality this event occurred cannot now be determined; probably, as has been the case in many other instances, the influence and exhortation of the lovely, blooming, and pious girl, who, six years before, had united her earthly destinies with his. Having found peace in believing, he did not delay to put on Christ in the divinely prescribed form, and the next month, in August, was “buried with him in baptism,” at Holly Springs, in Wake County, North Carolina, of which church he became a member, by Elder Isaac Hicks.

The sacred fire that burned in a soul so ardent and ingenuous as his could not be repressed or concealed. During the early part, therefore, of the succeeding year, (1803,) he began publicly to address sinners, and, at the meeting of his church in April, was formally licensed to preach the gospel. His extraordinary abilities were at once perceived, and, three months afterwards, he was called to ordination. He tremblingly submitted, and the solemn rite took place at Holly Springs, at their monthly meeting in July of that year, when he had been a member of the church but eleven



months. The officiating Presbytery were Elder Isaac Hicks, his pastor, and Nathan Gully, both of whom were eminently useful ministers, and have long since gone to their rest. From the hour in which he took upon him the solemn vows of the Episcopal office, until that day in which he went up to inhabit "that temple not made with hands, eternal in the heavens," he magnanimously devoted himself exclusively to the ministry, in the duties of which he expended his fortune and his life. In relation to the several pastorships he sustained, time compels me to limit the notice to a bare catalogue. The church at Mount Pisgah, in Chatham County, near his youthful home, was the first, of which I have information, over which he presided. After some years, he changed his place to Rocky River, in the same county, and took charge of the church at May's Chapel in the vicinity. Thence, by their invitation, he removed to Saw-mill Church, in Marlborough District, South Carolina. From that place he returned to May's Chapel. While here, he accepted the call of the church in Raleigh, and removed to that metropolis. After some years, he resigned his pastorship in that city and accepted the oversight of the church in Greenville, in Pitt County. Thence he removed to the church at Black Creek, in Southampton County, Virginia. The next place of his residence was Bellfield, in Greenville County. Leaving this, he emigrated to Tennessee, and, after spending some time in itinerant labors in the middle part of the State, he settled in Lexington, Henderson County. He soon after took charge of the church in Paris, in Henry County, and, after a few years' residence there, removed, and assumed the pastorship of the church at Holly Springs, in Mississippi, and finally, a year since, he changed his residence to Salem, in that State, where expired the affectionate companion of all his journeyings, and which he regarded as his home at the time of his death. From this rapid sketch it will be seen that he was emphatically a wanderer. He had, literally, "no continuing city." This feature in his history was the result of causes not difficult to be perceived. Sanguine in his temperament, he was easily discouraged, and as easily induced to change his place by the present prospect of greater usefulness. The revival spirit, too, seemed to have a permanent home in his heart; and where religious excitement prevailed, even for the time being,

he was powerfully attracted, and strongly disposed to fix his residence. But the influence that more especially governed his movements was, I apprehend, his just conviction that Divine grace had designed and fitted him, peculiarly, for the services of an itinerant minister. These, and not any dissatisfactions of his churches or difficulties with them, were the causes of his frequent removals. No man had more than he of Christian urbanity and kindness, was more ardently beloved by his people, or more deeply regretted when he considered it his duty to leave them. These facts, if we had no other proof of their truth, were sufficiently demonstrated by the enthusiastic joy with which the people over whom he had once presided always greeted his subsequent visits among them. Another feature prominent in his character was a desire to unite the people of God in benevolent action, by which he was assured they could accomplish more than in their separate and individual capacity.

He was one among the number who understood and properly appreciated the advantages, of which we might in this way avail ourselves, for the more thorough and extensive preaching of the gospel in our own and other lands. He was, consequently, a prominent actor in the origination of many religious and benevolent associations, and the chief instrument, in the region of his labors, by which they were sustained. Much of his time was occupied in these duties, and during the greater part of his life he was either a missionary or an agent of some one of them. In these capacities he served successively, besides, perhaps, several others whose names do not now occur to me, the North Carolina Baptist Missionary Society, and Baptist State Convention; the Baptist Board of Foreign Missions; the Baptist General Association of Virginia; the American Baptist Home Mission Society; the Baptist State Convention of Tennessee; the Education Society of Tennessee and Mississippi; and the Southwestern Baptist Home Mission Society. When he was overtaken by the message which called him hence, he was on a tour, which he had projected for the last two of these societies, through Tennessee, Virginia, North and South Carolina, Alabama, and Mississippi.

When not especially employed as a missionary or agent, which was sometimes the case, the whole region within a hundred or

two hundred miles of his residence, was frequently visited by him, and especially those places in which there were indications of revival, and his labors were often attended by the most glorious results. He was not, therefore, much with his own churches, and yet most of them were, by his instrumentality, built up, and greatly enlarged and strengthened. It is, therefore, matter of no surprise that, during the last thirty years and more, he has filled a large space in the public eye in the South and Southwest. He has been honored as the instrument of originating or advancing many powerful and extensive revivals, from which the churches have been replenished with members, and out of which have gone forth numerous young ministers into the gospel field. In a letter to me, written from his death-bed, referring to these subjects, he says:—

“During the thirty-seven years that have passed away since I commenced the work of the ministry, I have traveled, for the purpose of preaching the gospel, about sixty-thousand miles, preached upwards of five thousand sermons, and baptized more than fifteen hundred people. Of that number, many are now ministers of various grades; but twelve are men of eminent talents and usefulness, and ten, mostly through my procurement, are regularly and thoroughly educated. Of all this,” he adds, “I have nothing to boast, only in Christ Jesus, my Lord. I regret much that I have done so little for his dear cause, and been so cold-hearted and remiss in my duty.”

You are, my brethren, doubtless aware that an evangelist, and of this description, as we have seen, were most of the labors of our departed brother, seldom baptized the individuals converted under his ministry. This is done by the pastor with whom, for the time being, he may be associated. If then, under these circumstances, Elder Daniel baptized fifteen hundred, we may safely conclude he had been the instrument of the conversion of at least five times that number. In his intercourse with other ministers, our lamented brother was peculiarly felicitous. Unassuming, urbane, and affectionate in his deportment, he always conciliated their good-will; and as he was never censorious or ambitious, he remained unruffled and pleased, whoever was distinguished as the favorite of popular feeling. Jealousy of his brethren had no place in his heart, and envy

was an emotion to which his soul was a stranger. Of young ministers he was emphatically the peculiar friend. He felt that they were his sons, and he was ever ready, not only to impart to them instruction, but to sustain and encourage them by his affectionate sympathy, countenance, and influence. His advice to them was always in favor of close and constant study of the Word of God; to seek, by all appropriate means, a thorough discipline of the mental powers; and to unite these with constant prayer, humility, industry, and exclusive devotion to the glorious cause. Many a young minister has felt for years the influence of a few hours intercourse with him.

“His eye was meek and gentle, and a smile  
Played on his lips; and in his speech was heard  
Paternal sweetness, dignity, and love.”

“The occupation dearest to his heart,  
Was to encourage goodness.”

His zeal for their improvement led him often to discuss the subject, especially in private, which he did with great effect. The impressions he made were permanent, and consequently to no man more than to him is the church in the South and Southwest indebted for the spirit that now prevails, and the means at her command for ministerial education.

As a divine his orthodoxy was above suspicion, rather of the high Calvinistic cast, and all his feelings with regard to the spread of the gospel truly apostolic.

The cross of Christ was his favorite theme. It stood forth prominently in all his sermons. Thence he derived his own hopes of immortal happiness, and to that he ceaselessly and most eloquently pointed the people as the only source of salvation and eternal life. His love to man was circumscribed only by the limits of our race. His solicitude for their welfare could not be confined to the narrow compass of a town, a county, a state, or even a continent. His soul was too expanded to move in so small a circle. The cause of Christ was the same to him in all lands. And because its vigorous and successful prosecution was, in his judgment, dependent, under God, in no small degree upon the healthful condition of the ministry and churches, he felt in this behalf a peculiar anxiety. This thought was prominent in the

last article he ever wrote for publication. It was, professedly, his "dying admonition." In this paper he earnestly exhorts the ministry to give themselves wholly to the work; to avoid, in its pursuit, all selfishness; in their sermons to be plain, brief, perspicuous, and to preach to the heart; to be conciliatory in their intercourse with other denominations, and in their references to them; to seek self-government, and continued mental advancement; to indulge no jealousies toward each other; to seek out young men whose duty it may be to preach, and to encourage them in the work; to avoid secular and political stations and honors; to be faithful in their private intercourse with each other, and with all men; to avoid the spirit of egotism; to be industrious in their preparations for the pulpit; never to ordain any man of whose fitness for the sacred office they are not entirely satisfied; and to keep perpetually in mind the great truth that whatever may be the attainments in literature, science, and even systematic theology, without much of the love of Christ, a deeply prayerful spirit, and an intimate knowledge of the Bible, they are unprepared to perform successfully the duties of their office. The feelings he always cherished on the subject are beautifully expressed by Cowper, in his Task:—

"I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine, and whose life,  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause."

In the same paper he admonishes the churches to be united and energetic, in their efforts to spread the gospel; to provide the requisite means for appropriate training of young ministers; to sustain their pastors and evangelists, by their prayers and contributions; to see that all those who bear the sacred office are devoted to the work; to provide themselves with able and efficient deacons; to maintain a strict scriptural discipline; and to cultivate in all respects perfect unity and concord. These and all the other qualifications requisite to a successful minister, than our departed brother few men have ever possessed in a higher degree. He had not, it is true, the learning of the schools, and yet, if education consists in the discipline of the mind—the expansion,

energy, and discrimination of the intellect—the ability readily to perceive the nature, the bearings, and influence of any subject he wished to investigate, his was unquestionably most thorough and extensive. The Bible and the volume of nature were his chief books. He read little else. His rhetoric he drew from his own elegant taste; his logic from the decisions of his enlightened judgment as to what is conclusive in argument; his metaphysics from his constant contact with the human mind, and his consequent opportunities to observe its nature, action, and various tendencies; his ethics from his theology; and, in a word, all the sciences and arts from their original sources. In literature, the knowledge of the vernacular, without pretensions to critical accuracy, supplied him with an easy, copious, and flowing style, which, for perspicuity and force, if not elegance and splendor, has not often been equaled, even by those who are thoroughly and classically read.

I cannot but remark here, however, that high as may be our admiration of his abilities, he would, in these respects, and for these very reasons, be a dangerous model for our imitation. To walk in his Herculean footsteps we must possess—and that he does, who can “lay the flattering unction to his soul”—his great powers:

“Where fancy halted, weary in her flight,  
In other men, his fresh as morning rose,  
And soared untrodden heights, and seemed at home  
Where angels bashful looked. Others, tho’ great,  
Beneath their argument seemed struggling whales;  
He from above descending, stooped to touch  
The loftiest thought.”

When he had reached the summit of the highest conception, he did not seem as we do, soiled and worn, as if he had labored up the steep ascent, “but as some bright bird of heavenly plumage fair, he looked, which down from higher regions came, and perched it there, to see what lay beneath.” The faculties *we* possess must be nursed with energy. With weaker wings we *dare not* imitate *his* flight.

As a writer he was vigorous, always pertinent, and often brilliant. But this was not his forte. His productions of this kind

are few, and cannot, perhaps, be now collected. His manner was natural and easy. Highly polished as a gentleman, grave, dignified, and courteous in social intercourse, he was in the pulpit lucid, spiritual, and impressive.

“All attitude and stare,  
And start theatrics, practiced at the glass”—

were his perfect scorn. Possessing a tall and commanding person; a countenance intellectual, manly, and benevolent; a voice in which was blended the sweetness of music and the tone of affection; and, for many years past, locks upon his brow as white as wool,—his aspect and address instantly conciliated his hearers, and made them feel that they were in the presence of a great and good man. His piety was regular, consistent, and cheerful. He was uniformly prayerful, ready to every good word and work; prepared to rejoice with those who rejoice, and weep with those who weep; to warn the sinner, instruct the inquirer, and point the Christian to the Lamb of God, who taketh away the sin of the world.

Such, as a man, a Christian, and a minister, was our lamented father in the gospel. That he was free from imperfections, and even grave faults, we do not pretend. We claim not for him exemption from the common frailties of humanity. He would, himself, have shrunk from such an intimation as fulsome. There are dark spots even in the sun. He was not so fortunate as to escape entirely the withering breath of calumny and detraction. An angel's purity would, with some debased minds, but excite the more their malice, and prove the occasion of calling forth their increased efforts for its defamation. But his defects and his errors, whatever they were, are now covered by the dust of the grave-yard, which lies upon his unpalpitating bosom; and never did the clods of the tomb press a freer, a warmer, or a more generous heart. He has descended to his sepulchre without a stain to disfigure the escutcheon of his fame.

I have to remark further, that, to his closing hour, our beloved brother retained the proper exercise of his accustomed powers of mind. Of, perhaps, his last sermon, and which was preached in my own pulpit, I was an auditor. He anticipated the event, and

made his subject appropriate. It was, "the Christian brotherhood," with valedictory addresses, from the text, 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." His body was worn down and emaciated with disease, and his voice was feeble and broken. He was evidently much interested, and soon began to kindle with animation. His eyes were lighted up with their usual fire, and his thoughts sparkled with brilliancy; but they were like the distant and momentary flickerings of the lightning in the far-off storm-cloud which had nearly passed away, and whose force had been expended. He tottered from the pulpit to his bed, where he lingered until Saturday evening, the twelfth of last month. He then called to him his sons resident in Paris, whither, at his solicitation, his friends had conveyed him, and announced to them that he was about to go—that chilly death had commenced his actual work. He exhorted his friends and children for the last time, and gave his final directions and admonitions. Still he lingered. The holy Sabbath passed in devotion. Monday morning came. The sun in brightness rose, visiting the earth with light, and cheerfulness, and joy. The flowers unlocked their stores of fragrance; and the soft breeze reveled in sweets; and nature without was gay and beautiful. In the chamber of disease,—

"All around was calm,  
While on the bed of death the pious saint  
Was waiting for his passport. Not a voice  
Broke on that holy stillness—not a groan  
To tell of nature's sufferings, met the ear,  
All—all was peace. The healing aid  
Was proffered by the hand of love, but he,  
The dying one, now knew his hour had come,  
And looked, alone, to Him on whom his soul  
So long had rested. With an eye of faith  
He saw the heavens opened—waiting spirits stood  
To bear him upward; and he seemed to hear  
Some notes from angels' minstrelsy."

He had given his all to God, and only whispered audibly, and these were his last words, "Lord Jesus, receive my spirit,"—and fell asleep; he breathed no more. There lay his body, but the



soul had fled; had risen to tune its golden harp in the presence of the Saviour. He who had wept, and toiled, and prayed so much, had gone to dwell with those who, long before, had crossed the flood of gloomy Jordan. We will not now ask, we have not time to meditate the inquiries, How could he be spared? Who is to take his place in the battle-field? God is infinitely good and wise.

We will only add, that not a pang or groan marked his departure. "Ravished with a view of heaven's glories, he *forgot to live*," and left upon his pale corpse, now a ruin, such a peaceful smile as well might prove his victory in death. Sweet, like "the breath of air that stirs the harp's soft string," was his exit. Oh 'tis gain thus to die! When rich atoning blood purifies the spirit, and faith lays her strong hand on the blessed Lamb, who bore our load of guilt and woe, then darkness flies away, and through the dreary vale of the king of terrors a glory shines which tells of immortality. And there are angel bands of bright attendants, angel notes to greet the joyful spirit, as it bursts away from its cold prison, and beyond that valley all is *God* and HEAVEN. Rest, bright spirit, in thy home of bliss. Walk, until we meet thee there, the starry pavements of the skies. Wear, joyfully, the trophies of thy victory—thy robes of light, and thy glorious crown.

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### WILLIAM Y. HITER.

WILLIAM Y. HITER occupied a large space in the affections of Kentucky and Virginia Baptists, among whom he had gone preaching the gospel. He was born in Stafford County, Virginia, September 28th, 1778. When he was quite a child, his parents removed to Kentucky, and a large part of his early life was spent in that State. His father and mother were both pious, and sought to bring up their children in the nurture and admonition of the Lord. The fact is abundantly sustained, that while hereditary religion is not of those things which, like reputation, honor,

or wealth, may be enjoyed by connection with pious parents, nevertheless such relationship is a blessing which cannot be too highly prized. It often insures, and ought always to insure, proper family government and judicious religious instruction. How many thousands have found reason to magnify the Divine grace developed in the experience of an early training in the fear of the Lord! Thus did the subject of this biography rejoice.

The ministry of the Craigs in Kentucky was the honored means of Mr Hiter's conversion. He had, to some extent, notwithstanding the strong religious influence of the home-circle, yielded to skeptical thoughts and feelings. He afterwards often alluded to this period of life and the tendencies of his own carnal mind, as an evidence of the doctrine of human depravity, and of the sovereignty of that grace which subdued and brought him near to God. After struggling in his infidelity against the gospel system and the remonstrances of conscience, he came at length to yield to the power of truth. He saw that, as a sinner, he was left utterly hopeless and wretched without the gospel; more than this, he felt satisfied that, in coming to Christ, every want of his spiritual nature was met and relieved. It need not excite surprise that an elevated joy possessed his heart as he then fled for refuge to the Great Redeemer.

This occurred in 1801. The same year he entered the ministry. As early opportunities for mental cultivation had been scanty, and the vastness of the work strongly impressed him, he determined to engage in a course of preparatory study. For the purpose of securing the requisite means a school was opened, and the employment of teaching for some time pursued. In those days no facilities for ministerial improvement were enjoyed. Not a single college or seminary of learning, under the care of the Baptists, was found in the South, and but one at the North; nor were the churches awake to the importance of providing for the intellectual culture of the rising ministry. Young Hiter saw and felt the necessity, and determined, as far as possible, to supply it. Providing by his own labor the funds, he pursued a course of study, and succeeded in making himself a tolerable English scholar. Attention was also given to general reading, and especially to the examination of the sacred Scriptures; and thus

he became, in a good degree, qualified for the proclamation and defence of the gospel.

The earlier ministerial labors of Elder Hiter were confined to the Western country. Various portions of Kentucky were visited; and with all the ardor of his new-found joy he commended the character and work of the Saviour, in whom he trusted. He then passed over to Tennessee, for some time laboring in destitute places. During this tour a special success seems to have attended his ministrations, an extensive revival of religion being enjoyed. While there, prosecuting his work, a violent sickness arrested him, and for months the probabilities of recovery were doubtful. This trial eventuated in good. It served to strengthen those hopes and joys which had been so recently begotten, and to endear the more to him the Saviour he had proclaimed. In the sick-room, before the recovery of health, opportunity also was given for testimony on behalf of the Divine claim and service. It is said that there, lying upon his couch, he preached Jesus to all who came in, and was made useful to many. This was in opposition to the remonstrances of his attending physician, who feared the effects of these exciting influences. He said: "Doctor, I must speak of Christ, even if I die in the attempt." Several who thus heard him were deeply affected; and afterwards professing faith in Christ, and being baptized, pointed to these appeals as the means of their conversion.

Somewhere about the year 1810, Mr. Hiter came to the Old Dominion, in company with Elder William Warder. It was designed as a brief visit. But He who shapes our lives and fixes the bounds of our habitation, had purposes to fulfill in the promotion of his own glory, by retaining him to be a laborer in his native State. Shortly after his arrival he attended the meeting of the Goshen Association, held at Little River Church, Louisa County, on the third Saturday in October, 1810. He was recognized as a visiting minister from Kentucky, and appointed with Semple and Broaddus to preach on Lord's day. Staying awhile in Albermarle County, and his ministry being attended with marked success, he was induced to remain, taking up his abode with Elder Benjamin Burgher.

Here he prosecuted his ministry, employing much of his time in

study. Mr. Burgher, then a father in the gospel, and a man of large scriptural knowledge, took a special interest in his progress and welfare. How much this young man was dependent upon the counsels and instruction of the more experienced leader with whom he thus became intimate, is not for us to say; but it is an interesting fact, that in those days some amends were made for the deficient means of scholastic education by the kindly influence of the older ministers. Traveling often to distant points, the more intelligent and established proclaimer of the gospel would receive as a companion some Timothy or Titus, and the tedious, weary journey would be passed in the investigation of scriptural truth.

During his stay in Albermarle County, his labors were extensive in that and the adjoining County of Nelson. He was quite intimate with a Presbyterian minister by the name of Robinson, preaching much with him. During a revival which occurred under their ministry, most of the converts joined the Baptists; and it is said, that one entire Pedobaptist congregation was brought to follow Christ in baptism, through his instrumentality, and became a Baptist church. Though maintaining a friendly intercourse with the truly pious of other denominations, no man was more sound and decided than he in the great peculiarities of the Baptist churches.

Several extensive tours were taken by him in all the lower counties of the State, and afterwards in Orange, Culpepper, Loudon, and Frederick Counties, preaching day and night with zeal and tenderness, and many were the seals to his ministry. His surviving companion mentions, that about this period thirty persons professed to be awakened under one sermon. In 1811 and 1812 he was present at the meeting of the Ketchikan Association, and filled a prominent place in the preaching arrangements. In 1813 he attended the Anniversary of the Dover Association.

As illustrative of the extent of his labors at this period, and the state of his mind, we here introduce a few extracts from his diary:—

“August 5th, 1811. Preached to a small congregation at Mountain Plain, from Romans, iii. 12. Enjoyed the presence of the Lord. My heart glowed with love, and I preached with more

than common liberty. The effect was great: some aloud praised the Lord. Brother Burgher exhorted with much power. I hope the Lord is reviving his work. How kind a master is the blessed Jesus! What shall I render to him for all his benefits?

‘When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I’m lost  
In wonder, love, and praise.’

“August 6th. Preached to my attentive congregation at Charlottesville from John, xiv. 23. Enjoyed some freedom of thought. Went with my friend, Mr. Kelly. Affected with distress in contemplating the condition of men, but enjoyed comfort in prayer with the family; then wrote letters till midnight.

“August 7th. Preached at Priddies Creek to a goodly number. Considerable effect in the congregation. May Jesus own his word and make it a blessing to many! Lodged at Colonel Branham’s, and on the next day preached at Blue Run.

“August 9th. The day being rainy, I remained at Orange C. H. until after dinner, then rode to Brother Garnett’s and spent the night with him. He is a pleasant, pious disciple, having plead his Master’s cause forty years.

“August 10th. Went to Mount Poney, in Culpepper County. Here I met the truly pious and venerable William Mason, and Rev. Daniel James. Brother Mason looks like one on his way to glory; how delightful to see an old man devoted to God!”

The journal proceeds until the fifteenth, when he arrived at the Ketcokton Association, where he met with Richards of Baltimore, Mason, Fristoe, Moore, Toler, and others of the giants of that day. Among other things, he says: “I am delighted with Brother Toler; he is one of the most pleasant companions.”

On the nineteenth he preached at Bethel, Frederick County, in company with Toler, and at night at the house of Brother Sowers, and says: “We have had a delightful season. Bless the Lord, O my soul, and all that is within me, bless his holy name!”

The next day he preached at Buck Marsh, and again at night. Then he and Elder Toler continued together many days, preaching day and night. He mentions the name of Thomas Buck, near

Front Royal, and speaks of him as a singular man, because, as a man of wealth, he was eminently pious, "rich in faith and in every good work." On the thirtieth, they attended the meeting of the Culpepper Association, at New Market.

On the fifth of September he preached at the Grove, Fauquier County, to a very large assembly. "Here," he says, "many were in tears; I met many of my father's old friends, some of whom I remembered to have seen when a child. I had been away about twenty-seven years, and all seemed delighted to see me. On meeting so many I was solemnly impressed, knowing how rapidly time has passed away. The fashion of this world perisheth: how vain are all things here below! Learn, O my soul, to live above the world and near to the blessed Jesus. Let me make religion the great concern, laying up treasure in heaven. At night lodged at Mr. Sanford's, within a mile and a half of the place where I was born, and preached to a small congregation."

Thus for the space of three years after leaving Kentucky, and previous to his marriage, Mr. Hiter employed much time in evangelistic labors, extending his visits to distant portions of the State, and everywhere being received most cordially. Eternity alone will develop the blessed results of these self-appointed missionary excursions. About this time, in one of his note-books the following was inserted: "Notes designed to aid me in the great work of preaching the precious gospel of the grace of God. To this gospel I ascribe my conversion; from it has followed my chief pleasure; and, to promote its diffusion, I have read, prayed, and labored much. For thirteen years of my past life I have preached, as nearly as I can calculate, about four thousand sermons. On this gospel I found all my future, immortal hopes. Living and dying, I wish to recommend it to mankind as the appointment of God, for the display of his glory in the eternal salvation of all who believe."

Four thousand sermons in thirteen years! What prodigious labors were these! It may be asked, how could he find time to mature his thoughts and to prepare himself for the instruction of the people? In the first place, it must be understood that he often preached twice and three times in the day, and then, traveling much and preaching to different congregations, the need of

variety was not felt. But especially it was to be accounted for by the fact that he, with most of the more intelligent early preachers, acquired the habit of study, especially of God's Word, on horseback. The Bible was their theological library, and from its ample stores they secured their topics of discourse, their arguments, and illustrations. These men of blessed memory were not wanting in rich thought and imagery, though their discourses would now be deemed especially by the fastidious, rude and unpolished. It ought to be said, too, that they were in fact as well as in name, simple *preachers of the gospel*. Theirs it was to tell of Jesus and his dying love. They commended the divinely appointed remedy for a universal disease.

What is said above was eminently true of Elder Hiter. He was a proclaimer of the glad tidings. His soul was stirred within him as he beheld the wonderful character and work of Jesus the Saviour. He knew, by bitter experience, the evil of sin. The curse of the law had rested upon him, and having felt the power of the gospel in its removal, he longed to see others sharing in a similar blessing. That they might enjoy it he was willing to spend and to be spent.

Up to this period of life the biographer is not aware that Mr. Hiter had served any churches as their regular pastor. He may have been engaged in a supply; but, in reference to this, distinct information is not secured. An important change now occurred in his history. In 1813 he entered into the marriage relation with Miss Jane Goodwin, of Louisa County; and this event gave a somewhat new shape to his history, bringing him more directly into the pastoral work. Although he still continued to travel, as circumstances would allow, the claims of his family, to which he was much endeared, rendered it absolutely necessary he should remain more generally at home.

The first year after his marriage he lived with his wife's father, and during this time he had charge of a church sixty miles distant, in Nelson County, preaching one Sunday in each month. He also served other churches contiguous to his home, preaching faithfully and laboring among them in the Lord. Thus he continued several years.

From his journal, in 1820, we extract the following:—

“Sunday. I preached at Upper King and Queen; the former part of my sermon was dry, but toward the close the blessed Jesus was near by his Holy Spirit. A solemn and pleasing effect throughout the large assembly was manifest. It was, indeed, a time of love, such as I had seen before at that place. Brother Semple also preached from Acts, xxvi. 23. Love and joy seemed to prevail. After preaching, it was delightful to hear the songs of praise resounding from the Lord’s people. Dined at Brother Pendleton’s; slept at Brother Dew’s.

“Monday. At Beulah, King William County, spoke from Psalm iii. 8; had unusual liberty, and enjoyed a precious season with my brethren, a number of whom are my spiritual children. They seemed overjoyed to meet me. How thankful and humbled ought I to be that the great and glorious God should make use of so feeble and unworthy a creature as I am! Not unto me, but unto thy name give glory. At night, preached at Brother Gwathmey’s; a sweet, delightful season. The flame kindled in the day continued to burn at night, and the joy of the saints was great.

“Here I met with a precious volume, entitled ‘Solitude Sweetened,’ which I must procure to present to my dear wife. It will be a blessing to her, imparting consolation, and sweetening her solitude, when I shall be away preaching the glorious gospel.

“Though I left home with some difficulty in making the present excursion, yet I now feel satisfied that I am in the path of duty, performing the work allotted me. In leaving a dear family I cheerfully make the sacrifice and bear the cross.

“Brother John Temple met me in the evening, praying with much fervor and enlargement of heart.

“Tuesday morning. To-day I expect to preach at the Reedy Mills. O my God, let thy Spirit rest upon me; let thy presence go with me. Keep me humble, crown my labors with success, and thine shall be the glory. God is daily carrying on his work and fulfilling his promises. He that keeps Israel, never slumbers nor sleeps. How blest are all his people under his guardian care! He gives ‘grace and glory, and no good thing will he withhold from them that walk uprightly.’ Then, my soul, wait thou only upon God.

“Rode ten miles after meeting at Reedy Mills, with Brother



Gwathmey, to Brother Temple's, where I enjoyed a pleasant evening.

"Wednesday. Preached at Mangohick. In the evening had a happy exercise in prayer; was enabled to put my trust in God, to commit my family to his tender care, resting satisfied that he will dispose of all his creatures on principles of wisdom and righteousness. Just heard from Brother Temple, that Miss C. D. was awakened from some conversation with me one evening at her father's. I desire to be humbled, and to adore the grace of God in her conversion.

"From the great affection manifest by the brethren, and the many requests I have to visit them again, I am inclined, as soon as duty permits, to see them again, and to preach unto them the things of the kingdom."

Some time after this, he repeated his visit to the churches of Caroline and King William, and King and Queen Counties. His journal notes particularly the occurrences of each day. He usually preached twice every day. Among other things, he says:—

"Left home and rode thirty-three miles, and lodged with a friend, who told me that conversion was experienced under my preaching twenty-four years ago. The next morning a servant was sent several miles to show me the way. Rode thirteen miles to Bethel. Preached from One Hundred and Forty-fourth Psalm. A pleasant effect seemed to be produced. Old Brother Woolfolk seemed much aroused. Here Brother Hargrove, from Reedy Mills, met me, and continued with me till Saturday. Visited Brother Bullard in the evening; he is very sick. At his request, read the Scriptures, lectured, and prayed. The promise was realized 'where two or three are gathered,' etc. Left Brother Bullard in tears, expressing a hope of meeting me in heaven. Here I was informed of the death of old Sister Gwathmey. What a dying world! May I be ready when the summons comes!

"Preached at Providence. After meeting, rode to Brother Hargrove's; found a pleasant family. Brother Norment and old Sister Graves came in. After early supper I lectured on the last verse of the Twenty-seventh Psalm. We had a refreshing season."

He thus proceeds to notice his tour, and the very pleasant interviews he enjoyed with brethren Dr. Gwathmey, Baylor Hill, Semple, Courtney, Trice, Montague, Somervail, Broaddus, and others, and speaks of numbers who dated their religious impressions and conversion to his former labors in that region. The last day of the tour, he says: "After preaching, rode eighteen miles, and, lecturing in the evening, retired to rest. Reviewing my tour, I had a feeling sense of the Lord's goodness to me, an unworthy sinner. My heart glowed with love; peace was my pillow all night."

The next day he rode home twenty-three miles. He says: "Found all well, and feel humbled and thankful to the Lord for his goodness to me. Though no special revival was enjoyed in this tour, I have witnessed refreshing seasons. In many places I was met by those who ascribed their conversion to my unworthy labors. To God be all the glory! May I live more entirely devoted to him!"

From the time of Elder Hiter's marriage to his death, he served different churches at different times, the principal of which were Lower Gold Mine, Upper Gold Mine, Forter's Creek, and Laurel Spring. Among these churches he won for himself the appellation of *one beloved*, for his work's sake, and for the truth's sake. They were built up and rendered efficient through his instrumentality.

He was, in many respects, qualified to exercise a beneficial influence. His manner in the pulpit, being free from all affectation, indicated a sincere heart. He spoke with earnestness, but not with vehemence. The pathetic and tender were chief elements in his oratory. Tears would often freely flow as he addressed the perishing or his own brethren in Christ. None could listen to him without being satisfied that he was "honest in a sacred cause." His style was unstudied and plain, and yet in good taste, so that the most intelligent of his hearers were gratified with the opportunity of sitting under his ministry.

One of the most remarkable traits of Elder Hiter's character consisted in his indomitable energy and perseverance. Nothing could deter him from the prosecution of the path of duty. Had he lived and labored with Harriss and the Craigs, in the days

which tried men's souls, he would as readily as any of them have gone to prison and suffered shame for his Master's cause. Allusion has already been made to the number of sermons preached by him before his marriage. It is supposed, by one prepared to estimate, that during the forty-seven years of his ministry he delivered not far from ten thousand discourses.

Referring to the great work of the ministry, in which he so much delighted, he remarks: "I would admonish my young brethren in the ministry to work while it is day, because the night speedily cometh when no man can work. Young brethren, when you step into the pulpit, if you can, bar the door against vanity and pride. If you are learned, pray do not let the people know it, unless they can find it out by your speaking so simply and plainly that every poor negro and child in the congregation can understand every word you say and everything you mean. I do not expect all that gravity and simplicity in youth that I do in aged and experienced ministers, but surely we may look for, at least, as much diffidence. If mere popular applause were aimed at, in being self-important, and seeming to be on very good terms with himself, he is taking the wrong end of the road to secure even that bubble. Humility is the lovely dress of heaven, and well becomes poor, miserable, dying sinners, particularly the minister of the meek and lowly Saviour, when, in the presence of the Mighty God, he is addressing his fellow-sinners to be reconciled to their Creator, that they may escape an eternal hell and live, forever blessed, in heaven."

The type of his piety was decided. All recognized him as an eminently religious man. This, perhaps, as much as anything else, gave him influence as a preacher. Uniformity of devotion characterized him. He seemed to live and move as always under the Divine inspection. Whether in the family, in the places of business, in the church, in the social circle, or in the pulpit, the same unvarying humility and love presented themselves. He was always grave, but never austere; a pleasant, companionable man. This leads us to notice a fact in his history which deserves to be remembered by all ministers of the gospel. He felt a lively interest in the spiritual welfare of the young. This continued to the close of life. The youth of his congregations regarded him

as a father. In approaching them, his was not the austerity of a gloomy old man, but the spirit of an affectionate counselor. They shrunk not from his presence, for his manner and spirit were inviting and lovely. They saw exemplified in the even cheerfulness of his daily life the blessed effects of the gospel. On one occasion, addressing the young, he said :—

“I can point out some of the advantages attendant on early piety. I say some, for no man can enumerate them all. You will be brought out of darkness into marvelous light; you will pass from death unto life. The bonds of sin and death will be broken, and you will enjoy the liberty of the children of God. Your sins and iniquities will all be forgiven; you will be justified, and clothed in the righteousness of the Lord Jesus; you will be introduced into fellowship with God, the fountain of all good. Then will you know, by sweet experience, what it is to feel the presence and love of Christ. In the exercise of a living faith you will mount up as on eagles’ wings; leaving this vain world below, you will hold sweet converse with God and holy beings around the throne. In all the sorrows of life you will have the privilege of drawing near the mercy-seat, where Jesus, Jehovah, meets his people. Remembering your Creator, and walking in his ways, your character and reputation will be safe. Yes, young friends, your piety will secure your fortunes. They will not be squandered in scenes of dissipation. While pointing to you the benefits of early piety in the present life, many and great as they are, we may be regarded as only a little earnest, indicating a foretaste of joys to come.”

Warmly did Elder Hiter sympathize with the plans now in operation for the spread of the gospel. Respecting this work, he remarks: “It is astonishing that any should oppose it or refuse their aid. How unlike the Son of God, whose love for man brought him from heaven to earth, and who gave the great command that his word or gospel should be published to all nations—to every creature! I am far from denying there are Christians who oppose Bible associations and other kindred associations; yet I do, I must, believe they are mistaken brethren. They either entertain wrong views, or their hearts are cold. Is it not selfish, is it not inconsistent, to set a high value on the Bible, and

remain careless about sending it to others, who need it as much as ourselves? Let us look at the miserable, degraded heathen nations. Earth has no remedy but the gospel. This has been found in heaven—is now committed to the hands of Christians. Can we withhold it and be guiltless? Who can believe that the Bible, scattered among the heathen, will fail to be the means of converting some poor wandering sinner from the error of his ways? Like the handful of corn on the top of the mountains, it may bring forth fruit that will shake like Lebanon. It may be as the little rivulet, rising at the head of some majestic river, deepening and widening as it meanders to the mighty ocean.”

It was, to this excellent man, an occasion of painful surprise that any should oppose these plans, and that a withdrawal of fellowship, on account of interest in them, should be allowed by any. Speaking of a visit to a part of the State where missions were opposed, he says: “I was apprised of a difference in sentiment existing between the brethren in that region denominated the ‘Black Rock Association,’ and the United Baptists. I found, as to Christian fellowship, there appears to be but little; unhappily for us, poor, depraved, and blind creatures, who entertain different views of some parts of Divine Truth, instead of bearing with one another, (remembering what we are ourselves,) we indulge and give way to prejudice and ill-will. This is surely a wrong state of things, and much to be deplored. When will the professed followers of the meek and lowly Redeemer contend as much, who shall be most meek and lowly in heart, as they now do who shall be most orthodox? No consistent Christian should or can sacrifice one iota of truth on the altar of false charity; but, while earnestly contending for the faith, we should never quarrel about it. Not many of the Old-School Baptists, as they style themselves, attended my appointments. I conversed with several of them, who appeared to entertain clear views of the obligation of sinners, who hear the gospel, to repent and believe it, and who expressed a dissatisfaction that their own preachers did not press it on all their hearers that they were under obligations to obey and worship God, as he has, in modesty and mercy, revealed himself in the gospel. These seemed to be amiable and pious people.”

In reviewing the labors and success of Mr. Hiter, it is a pleasing fact, that he was not only clear and faithful in his exhibitions of truth, but his system of theology was symmetrical and uniform. He believed in the doctrine of God's sovereignty, but he feared not to press the claims of the gospel and the duty of men to forsake their sins and believe on the Lord Jesus Christ. Writing of those brethren who fail to present these claims on others, he remarks:—

“That salvation is all of grace is the glory of the gospel, and the only foundation of the ruined sinner's hope, is insisted on and taught by them, I rejoice to know; but when the duty of rebel sinners at once to repent, and with the heart to believe on the Lord Jesus Christ, is urged on them, they demur. A want of power or ability is brought forward as an excuse. I dislike, I almost abhor the sound of metaphysics in divinity or in the pulpit. Without those abstruse and nice distinctions we should be satisfied with the plain and solemn decisions of the Bible. There, men—all men—are *commanded* to repent; their not coming to Christ is ascribed wholly to a stubborn and voluntary rebellion. Passages to this effect are too numerous to quote and too plain to need a comment. In the last day, destruction will come upon them who know not God and obey not the gospel. To support a favorite system or theory, the blessed, holy writings have been wrested by theologians in all ages. A system of divinity freed from clouds and difficulties, over which, under which, and around which no darkness could be seen, has never yet been framed by mortal man. If, indeed, such could be made, it would not be analogous to the ways of the unsearchable God in his glorious works of creation and providence. The most eagle-eyed doctor can no more comprehend all the parts and order of the amazing scheme of mercy, than he can of the whole of the mighty empire of Providence or the works of the Maker in creation. I am no part of a standard for any man, but I freely own I have no system—no, not any; yet I would forever adore and thank God with my whole soul that there is a mighty Saviour for great sinners. I hope in the light of eternal day to be wise. It does seem to me, as light and knowledge shall increase, that the purport of the gospel will be better understood, and that not a Christian, or not a preacher,

at any rate, will entertain a doubt whether the hearers of the gospel are bound to obey it, or they reject it."

We must not close this sketch without an allusion to the happy influence exercised by Elder Hiter in the family circle. A man of warm and tender sensibilities, such as he possessed, could not but be qualified to make his home happy. He loved the society of his children. His chief concern was their salvation. Writing to me of these, he says: "For several days past I have felt more than common anxiety for your salvation. By day and by night I have tried to pray for you and your brothers. The dreadful thought has often occurred, what if you were to die in sin? You would be miserable forever. I fear I have not talked to you as much as I ought. I fear my conduct has not been as upright as it should have been. Look over my imperfections, and seek a spotless religion in the blessed Bible. I indulge the hope that in our expected tour you will hear something from some of the Lord's servants which will prove the means of your eternal peace. Yesterday, while you were preparing a dress for the body, I could not but pray that your soul might be arrayed in the garments of salvation, and that you might be found worthy to sit down in glory at the marriage supper of the Lamb."

At another time, in view of the marriage of a daughter, he writes to her thus: "As this is the last day of your single state you will ever spend with me and your dear mother, I cannot forbear addressing you. I am distressed at parting with you. Nothing pierces my heart like the thought of your leaving me, unconverted—a stranger to my God and Saviour. You are no more to kneel with me, evening and morning, at the mercy-seat. I fear I have not discharged my duty to you. I am a frail and sinful man, and need daily forgiveness. Your aged father and mother will often pray for you and your husband. I shall give you a Bible; and remember, when you read, a praying father tells you it will guide you to eternal life."

We approach the close of this good man's life. It had been well filled, and almost to its very last he continued to preach the gospel. He loved the work. "In simplicity and godly sincerity" he wrought in his office. Perhaps this phrase expresses more strongly than any other the characteristics of his ministry. He

said: "If I had my life to go over again, I would try to devote it more entirely to preaching a Saviour to a lost world. My heart is yet revived, retaining in some measure a sweet savor of heavenly things, feeling strong desires to devote the evening of life in trying to do good."

Thus he lived, and thus he died. He was prepared for his end, and met it calmly, in the month of September, 1848.

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### WILLIAM TODD.

MORE than thirty years before his death, we remember to have seen, for the first time, the subject of this sketch at an associational meeting. He was then in the vigor of manhood, performing, in a business-like manner, the duties of a clerk. Since that period, it has been our privilege often to unite with him in the services of God's house on anniversary occasions. He has always indicated a deep interest in the cause and glory of Christ, and we feel happy now to record this brief memorial of his excellence as a man and a Christian. The more particular reference to the facts of his history is contained in the following sketch, found in the Minutes of the Rappahannock Association for 1857. This was prepared by Rev. Alfred Bagby, who from earliest childhood had been familiar with his character and labors.

"WILLIAM TODD was born in King William County, Virginia, October 13th, 1778. He was the son of Bernard Todd and Elizabeth Pollard, daughter of William Pollard, who was for many years clerk of Hanover Court. His father, moving to the County of Charlotte after the birth of his son William, represented that county for a series of years in the Virginia Legislature. Here, also, he labored some thirty-five or forty years as a Baptist minister.

"At the age of about sixteen years, William was placed in the clerk's office of Hanover County, where he continued until nearly of age; he then removed to King and Queen County to assist his uncle, Mr. R. Pollard, clerk of that county. He was himself



soon after appointed clerk of the District Court. During the time of his residence at King and Queen Court-house, he made a profession of religion, was baptized by Elder R. B. Semple, in the year 1800, and joined Bruington Church. Soon after, he began to preach. His first sermon, we learn, was delivered at Exol, King and Queen, from the text, '*Fear not, little flock,*' etc. He was ordained by Iverson Lewis and Robert B. Semple, on the 15th of April, 1804, and began preaching regularly at Lower King and Queen and Pocorone Churches. He subsequently assumed the pastoral oversight of Lower King and Queen, Exol, and Mattaponi. Gradually he increased in reputation and usefulness, and became prominent among the actors in the General Association, and especially in the Dover, in which he served many years as clerk.

"Brother Todd was four times married. His first wife was Mary Brown, of Essex County, who died in twelve months after marriage, and left no child. The second, Maria Harwood, to whom he was married in 1808, was the mother of four children, one son and three daughters. Of the daughters, only one lived to the age of maturity; which one subsequently married Mr. A. W. Robins, of Gloucester County. The son, the lamented Rev. William B. Todd, lived to be an honor to his parents and an ornament to the church of Christ. The third wife was Miss Gwathmey, of King William County. She dying in twelve or fifteen months, he married Mrs. Harriet Hill, in 1822, whom he survived but a few months.

"The death of his only and beloved son, William, occurring in September, 1855, and then of his companion, following in rapid succession, together with other afflictive events, produced a marked impression upon his physical system, previously enfeebled by age and disease. He sunk rapidly under these successive blows. As his end drew on, the prospect of heaven seemed to grow bright. Through the mists of sin and guilt common to our fallen nature, and through the misfortunes which beclouded his latter days, he looked up to the desired abode. On the 29th of December, 1855, he passed peacefully away, at Bellmont, the late residence of his only son. His body reposes under a marble column at Shiloh, the family seat.

“Of the elements of Brother Todd’s character, little need be said, as he was well known to so large a portion of your body. Father Todd was scrupulously honest. No man may charge him with withholding what was due. Until the infirmities of age came on, he was a man of fine business capacity, prompt and punctual in all his engagements. As a Christian, though subject (as who is not?) to infirmities and weaknesses, he was rigid in his adherence to principle, and faithful to what he regarded as duty. If firmness sometimes bore the semblance of, or even degenerated into, obstinacy, it was an extreme to which many faithful men are prone, and may surely be pardoned to a conscientious earnestness. He was fond of religious conversation, in which a large portion of his declining life was employed.

“As a preacher, he was plain, sound, evangelical, experimental. Of educational advantages he enjoyed few, but this deficiency was to a great extent supplied by a diligent reading appropriate to the field upon which he had entered, so that, in after years, he became a sound, though always an unpretending theologian.

“Many of those who may read this obituary have dwelt with tenderness and reverence upon his words, and to not a few his pulpit ministrations have been greatly blessed. He baptized, perhaps, as many persons as any minister of his day. What reason have these to drop a tear of sympathy over their father in the gospel! Straughan and Lunsford, Semple and Claybrook, Broaddus, Todd, and Montague, where are they? Alas, alas! who shall fill their places?”

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### MATTHEW WOOD.

It is regretted that so little distinct information has been secured respecting the life and labors of this excellent man. He was for many years the pastor of Grafton Church, York County, and also of what was then called Tender Branch, but now Warwick Church. These positions seem to have been well filled by him. He was universally beloved as a conscientious and ex-

emplary Christian minister. When he died, the whole region of country below Yorktown felt the dispensation as deeply afflictive, and mourned their loss as one not easily repaired.

His record is on high. Those who have been turned to righteousness by his instrumentality will constitute his crown of rejoicing forever and ever. Though his education was limited, yet it was found that with his gifts, improved by reflection and reading, he made his mark on the generation with which he was identified. His native county, Warwick, where also he died, will long feel his blessed influence.

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### JOHN WRIGHT.

JOHN WRIGHT was for many years an efficient pastor of Grafton Church. His birth and the circumstances of his conversion are not known. About the beginning of the revolutionary war he professed attachment to Christ, and was baptized either by Elijah Baker or Joshua Morris. This was before the origination of Grafton Church. He soon lifted up his voice, warning his fellow-men to escape the wrath to come. The Lord prospered the endeavors he made, and sinners were converted. In 1777 the church was constituted, and he was called to the pastorate.

A career of usefulness was now open before him, which was prosecuted with untiring energy to the end of life. He was poor, being compelled to labor constantly with his own hands to sustain his family; he traveled not extensively, but his own field he cultivated well. Mr. Semple says of him, that "he was a blessed man of God. He was faithful to occupy his talents. No man could find him out of his place. He lived and died a pious Christian, and a faithful as well as useful minister of Christ."

This is good testimony, and from the highest source. It was a well-merited commendation. In how many instances is it found that splendid talents and accumulated stores of learning are suffered to waste themselves by unfaithfulness, or by the indulgence of a worldly spirit! Happy is he, who, though less gifted, is found in the diligent use of his talents to the end.

Mr. Wright seems to have been remarkably energetic as a disciplinarian. To quote Semple again: "His vineyard was well kept. His duty was his delight. In discipline he was tender, yet vigilant and impartial. Once when much disorder had crept into the arm of the church near Hampton, through the misconduct of Chisman, the old man went down and began to winnow with so heavy a hand, that some persons observed he would leave but few of the Doctor's disciples. Yes, said a gentleman who knew him, he would turn out the last man to-morrow, before he would countenance disorder."

Mr. Wright died somewhere about the year 1795. He left behind him a holy savor which was not soon lost; which, even now, it is hoped, to some extent remains.

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### THOMAS CURTIS.

THOMAS CURTIS was the youngest child of Edmund Curtis, and Ann Drewry his wife, and was born July 25th, 1774, in that part of York County, Virginia, called Fishneck. In early life he was apprenticed to learn the carpenter's trade, and continued in the City of Norfolk, in that business, until the year 1801. During this period his general character was good, excepting the practice of profanity, in which he would sometimes indulge. He did not suffer himself to ridicule or oppose religion, though without any personal acquaintance with its power.

In 1801, or about that time, he purchased a farm in Warwick County and there removed, locating himself for life. A remarkable revival of religion was enjoyed in that region under the ministry of Elder Gayle and Matthew Wood, when more than three hundred were baptized. During this season, Elder Curtis was brought under a religious influence, and, professing religion, was baptized by one of the above-named ministers, in company with nearly seventy others, on the 14th of January, 1805. He now became a changed man. His whole heart was interested in the service of Christ. Whatever influence he had, now appeared on

the Lord's side. It was soon apparent to his brethren that he possessed qualifications for the diaconry; and this office was conferred upon him by Warwick Church, of which he was a member. This position he retained until called to the ministerial work.

When he first began to exercise his gift in addressing his fellow-men is not distinctly known, but, on the 16th of August, 1835, he was ordained to the ministry and entered upon the pastorate of Warwick Church. Here he was eminently useful. Amid all the distracting influences of Campbellism, by which the mother church at Grafton was nearly torn to pieces, he remained firm, resisting these influences, and preserving the body with which he was identified in its purity and efficiency. Besides his labors in connection with the Warwick Church, he established a branch at Mulberry Meeting-house, and here preached twice every month.

Having entered the ministry late in life, he seemed intent on the best improvement of his time and talents. Although he found it needful to give attention to the support of a large family, yet he was constantly engaged in preaching the gospel from place to place.

Naturally he possessed a vigorous mind. His early educational advantages were slender, but he availed himself of the opportunities enjoyed to improve his stock of knowledge. He indicated a very sound, discriminating judgment; as an evidence of this, he was elevated to the magistracy, and for many years actually and faithfully filled this position. He also represented his county in the Legislature from 1821 to 1827, excepting one year. As a business man he was reliable, both by the information he had acquired and the integrity of his character.

His death occurred on the 29th of October, 1840, being sixty-six years of age. This event was deplored not only by his family, but by a large number of those who had shared in his ministrations. His gentle disposition had endeared him to the people of his county, and, in his separation from them, he was missed as one whom they had tenderly regarded.

## ROBERT MURRELL.

THE writer will not easily forget a visit to the humble home of this devoted minister of Jesus Christ shortly after his departure for the rest of heaven. A sacredness seemed to belong to the spot where the good man had often approached the mercy-seat and held communion with his God. The accompanying reference is taken from the Minutes of the Portsmouth Association:—

“This faithful servant of God was the son of George Murrell, and Mary his wife, of Northampton County, North Carolina. He was born the 17th of April, 1755. His parents were both Free-will Baptists, and he professed to be the happy subject of Divine grace at about twenty years of age, and began to preach the same or the next year. He was soon called on to defend his country against the ravages of the invading foe, (this being the time of the Revolution,) in which service he continued six months in the Southern army; and while in camp, he was not neglectful of his duty to God, but there exercised his gifts as a preacher, and was sometimes called on by the colonel to pray in his tent. Understanding that there was to be a Baptist meeting about six miles from camp one Sunday, he obtained leave and attended it. The congregation met, but their expected minister did not appear. They soon discovered the stranger from the camp to be a preacher, and after some time he was prevailed on by the brethren to preach: he did preach, and ‘the Lord was with him.’

“From that time until the army moved from its station, the brethren, from this distance of six miles, sent him nourishment every morning. At length the affair of Savannah River came on. The enemy prevailed, and orders were given for ‘*every man to shift for himself.*’ He had been shielded from harm amid the thunder of war and the clang of arms. But here his life was again jeopardized: in attempting to escape, he lost his Bible and hymn-book, his hat, shoes, and coat, with the enemy in close pursuit and a river before him, which he knew of no means of passing, (for he could not swim,) and thus he was in great strait; but *He* who said, ‘*When thou passest through the waters I will be with*

*thee; and through the rivers, they shall not overflow thee,*' was present, literally to fulfill his promise, for, as he approached the river, he providentially overtook a friend who was an excellent swimmer. This friend would swim, reach out his hand and pull him forward, and in this way saved his life.

"Having faithfully served his tour, he came home lame from the fatigues of camp duty, and remained a long time very sick. He consequently lost his crop, which, with his continued ministerial services, so embarrassed his pecuniary and other temporal concerns, that he never recovered them during his life. This caused him much distress of soul, and was supposed, in part, to bring down his gray hairs with sorrow to the grave. He, however, continued to preach, and on the 27th of November, 1788, he was, by Elder Lemuel Burkit and John McGlamare, ordained and set apart as a minister of the gospel, (of the regular Baptist order,) and, on the same day, he was chosen pastor of the church at Meherrin, (then called Sturgeon's,) in Southampton County, Virginia. Into this neighborhood he removed with his family, and continued in the faithful discharge of his pastoral duties during his life. He had also, for several years, attended statedly at Smith's Church, Northampton, North Carolina, and at two other places where there were branches of Meherrin and other churches; and, there being no Baptist minister for a considerable distance, he had much labor and traveling in preaching funeral sermons and solemnizing matrimony. To all these duties he was indefatigably attentive. His labors were owned and blessed of God, and through his instrumentality much people were added to the Lord. He was uniformly chosen to represent his church in the Portsmouth Association, of which she was a member, and in this body he for several years acted as Moderator, and would frequently receive appointments as messenger to two, and sometimes three sister Associations, all of which he would fulfill with a degree of faithfulness and zeal which is but too seldom witnessed.

"It is believed that from the commencement to the close of his ministerial life, few, very few, would bear a comparison with him in devotedness to the cause of God and the churches, in zeal, in fatigues, in self-denial, and in the diligent discharge of all those

Christian duties that are enjoined by the gospel which he delighted to preach. As a man he was modest almost to a fault, but open and sincere. As a preacher he was not above mediocrity, but was clear and orthodox; and, in discussing the sublime doctrines of grace, he would sometimes rise superior to all restraint, and burst forth in such eloquent displays of the Divine mercy and goodness in the redemption of man, as would astonish and captivate the listening crowd.

"He was married at the age of twenty-one, to Ann Soury, daughter of Henry Soury of Northampton, by whom he had seven children, only three of whom survive him—two sons, Robert and Burket, and one daughter, Ann. They all married, and are members of the Baptist church. He and his wife lived together in harmony and love for the space of fifty years; but he left her, worn down with the weight of seventy-six years, to bear accumulated sorrow and distress; in the midst of which she waited with earnest solicitude for her change to come. He was taken with an ague while he was preaching at a considerable distance from home, which he reached with difficulty, and lived in much pain of body for two weeks, when, on February 26th, 1826, he, without a struggle, yielded up his life to God who gave it, aged seventy-one years."

This sketch will be closed by inserting the following extract of a letter, lately received by the writer from a worthy minister of the gospel—a former acquaintance of the deceased. In relation to Elder Murrell, the author of the letter says: "I desire no greater honor than to walk in the footsteps of that venerable man of God. He kept himself unspotted from the vices of the world. In his deportment he exemplified the superior excellence and glory of the religion he professed. In good old age, like a shock of corn fully ripe, after having served his generation by the will of God, he fell asleep and was gathered into the garner of the Lord 'Many men of brilliant talents shine only to confound and to mislead; but in the light of *his* life we see the path to the skies.' His labors, little noticed on earth, have been recorded in heaven, where he rests from his labors."

His funeral sermon was preached by Elder Nathaniel Chambles,



on the fourth Lord's day in March, 1826, from the following text:—

*"He was a good man, and full of the Holy Ghost."*

"Let me die the death of the righteous, and let my last end be like his."

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### JOHN NASH JOHNSTON.

JOHN N. JOHNSTON was extensively known in the valley of Virginia as one of our most worthy and gifted brethren in the ministry, and we are happy to avail ourselves of the following truthful record of his life and labors, prepared by a surviving relative. It serves to exalt the power of that gospel which our brother so much delighted to proclaim to his fellow-men.

"The subject of this sketch was born in Prince Edward County, Virginia, on the 15th of December, 1799, and was a descendant of a long line of distinguished ancestors. Losing his father at the tender age of ten years, he was deprived of that paternal care and oversight which are so necessary to youth, and which no one but a father can bestow. Hence he labored under many disadvantages in his early training and education, especially in the latter, which would have been far otherwise had his father been spared to direct them.

"Possessing ample means, and residing in the vicinity of a literary institution of high grade—Hampden Sydney College—it was the intention of the father of Elder Johnston to bestow on his sons, of whom there were three, a liberal education. Called away by death, however, before they had attained a sufficient age to enter upon the studies of a collegiate course, his intentions were not carried into effect. Elder Johnston, nevertheless, was sent to what was considered, at that day, a school of high grade, and there received a good English and mathematical education. Blessed with a strong and vigorous mind, he excelled, eminently, in all the studies in which he engaged while at school, and, having completed his course, was sent by his guardian, at the age of fifteen years, to live in a commission house in the City of Rich-

mond, in which situation he continued during the remainder of his minority.

“Exposed to the temptations incident to youth—especially those to which the youths of cities and towns are exposed—and having no one to watch over and counsel him, Elder Johnston, while in Richmond, unfortunately contracted habits of intemperance, which destroyed, in a great measure, the usefulness of his early manhood, and well-nigh caused his utter ruin. Ardent and energetic by nature, whatever he undertook was entered upon and pursued with all the powers of his mind; and hence, notwithstanding the advice and entreaties of his relatives and friends, he persevered in the ruinous course of life upon which he had entered, until, having made himself a bankrupt in fortune, he was obliged to leave Richmond and go to the country in search of employment by which to earn a living. Under these circumstances, he went to Botetourt County, where his mother and his other relatives lived, and, failing to procure other employment, engaged in teaching a country school.

“Although fully aware of the fatal effects of his past course of life, he continued, even after engaging in the responsible duties of a teacher, to indulge, at intervals, in his old habits of intemperance; and so great was his infatuation, that even his nearest relatives abandoned him to what seemed to be his inevitable fate, and all who knew him gave him up as a ruined and lost man.

“But things were not always to remain thus with him. That God who can calm the raging of the angry sea, and say to the stormy winds, ‘Peace, be still,’ and they obey him, had purposes of mercy in store for him; and ere it was known to any one that he had entertained a serious thought on the subject of religion—much less, that he had been convinced and convicted of sin—he went forward at a protracted meeting held by Elder William Harris, at Glade Creek Church, to be prayed for, and, before the preacher had concluded his petitions to the throne of grace, was enabled to rejoice with joy unspeakable and full of glory, through the knowledge of the forgiveness of his sins, by the exercise of a true and living faith in the atoning merits of the Lord Jesus Christ, thus affording an illustrious example of the power of God’s grace when rightly received into the heart.

“The day subsequent to his conversion he was received, upon a profession of his faith, into the fellowship of the Glade Creek Church, and baptized by Elder William Harris, under whose preaching he had been brought to a knowledge of the truth as it is in Christ Jesus. When his profession of religion was made known to the neighborhood in which he lived, it created surprise and astonishment in all who knew him, and it was confidently predicted by many that his conversion would prove illusory, and that he would soon return to his former course of life. But they were mistaken. They did not know the man. Those, however, who knew the promptitude, decision, and firmness with which he acted in everything he undertook, and withal, his character for integrity and probity—which he had never lost sight of nor compromised, even when indulging most in intemperance—felt no doubt as to the reality of his conversion, nor fears that he would ever again indulge in his former habits. And his after-life fully justified the high estimate they had placed upon his character in these respects; for rarely, if ever, has there lived a more consistent and exemplary Christian, or a more decided, zealous, and devoted servant in the cause of his Lord and Master than Elder Johnston.

“In a very short time—a month at farthest—after his connection with the church, (which was in the summer of 1833,) he was licensed to preach as a licentiate, and on the eighteenth of November of the same year, was, by request of the Glade Creek Church, ordained to the work of the ministry by Elders James Leftwich, William Harris, and Absalom C. Dempsey. The spring following his ordination he was married, (4th April, 1833,) to Miss Eliza Ogilvie Bell, daughter of Elder William Bell, of Pattonsburg, a lady eminently qualified to assist him in the toils of the Christian ministry.

“After his marriage he preached as a missionary of the General Association of Virginia, during the years 1833–34, and part of 1835. Having removed in the course of the year last named to Buchanan, he was called to the pastorate of the Buchanan and Natural Bridge Churches; and continued to serve them until his death, which occurred on the 23d of July, 1850. He was, likewise, pastor of the Green Ridge and Catawba Churches at the time of his decease. He did not, however, confine his labors ex-

clusively to these churches, but preached frequently to others in the surrounding country, thus widening his influence and usefulness in the service of his Divine Master.

“In the death of Elder Johnston the Baptist church lost one among its most wise, efficient, and popular ministers; and the writer of this can truly say that he has never known any one who was his superior in piety and as an evangelical preacher of the gospel. Although he did not (as we have before said) enjoy the advantages of a classical education, yet his mind was naturally strong, clear, and vigorous. Indeed, his intellectual greatness was acknowledged by all who knew him. As a speaker his style was generally elegant, and always nervous and forcible. His sermons were more remarkable for argument, and illustrations drawn from the Scriptures, than for oratory or eloquence, although he at times exhibited flights of oratory that would have compared favorably with those of the most gifted orator in the land. And what gave greater effect to these flights was, that it was manifest to all that he did not wish to seem to be eloquent, but that what he said was the spontaneous effusion of his heart. Carried away at such times by his feelings and the greatness of his subject, he seemed to be unconscious that he was making more than an ordinary effort; and, rising higher and higher, as he warmed with his subject, he seldom failed to overcome and carry his audience along with him. His favorite themes were the glories of the cross, the riches of Divine grace, and salvation through faith, in the imputed righteousness of Christ; and, when dwelling on these, the most confirmed and hardened sinner was often convinced and softened to tears. He was strongly Calvinistic in his views, believing firmly the doctrine of predestination and decline, as taught in the Word of God. It was his chief delight to talk and preach of salvation through faith alone in the atoning sacrifice of the Lord Jesus Christ, and to dwell upon the certainty of salvation to all who put their trust in Him. As to the ordinances of baptism and the Lord’s Supper, his opinions were those held by the church to which he belonged.

“Elder Johnston needs no eulogy at the hands of those who admired and loved him. His praise is in all the churches, and his record is on high. His life beautifully exemplified the religion

he professed and preached to others. That he was greatly beloved by those to whom he ministered, is established by the great length of time the Buchanan and Natural Bridge Churches retained him as their pastor. In his private relations, he was a kind and devoted husband, an affectionate father, and an indulgent and humane master. In short, he lived the life and died the death of the sincere Christian. When told by a friend, the day preceding his death, that he could not recover, he manifested no alarm or uneasiness, but spoke of his departure with entire composure and resignation; conversed freely and affectionately with his wife, relatives, and friends, and yielded up his departing spirit to the God who gave it, with the blessed assurance of a resurrection unto eternal life."

The testimony given in the above written memorial is not exaggerated, but is a truthful exhibition of a lovely spirit, and a devoted, energetic proclaimer of the gospel. It was our privilege to be personally acquainted with him. During our pastorate in Richmond, he made us several visits, and preached for our congregation with much acceptance. During these visits, he was heard with special interest by a few of our most respectable merchants, who had known him when yielding to habits of inebriation in his youthful days. They had always recognized him as an honorable man, and now, in beholding him as a reclaimed man and an earnest preacher, the sincerest pleasure was evinced. On those occasions, he always seemed to speak as one who had known by blessed experience the power of renovating grace. As a brand taken out of the fire, he warned and exhorted, and entreated his fellow-men to flee the wrath to come.

A friend, who was intimate with him, remarked: "I will ever remember the deep interest and solemnity manifested by a large congregation in hearing him on a certain occasion." Another remarked: "He was one of the best preachers I have ever heard." He was, indeed, *an excellent preacher*. Christ crucified was the great theme of his ministry. At one time he was drawn into a controversy on the unprofitable question, whether it is proper for the sinner to pray. He was, however, not a man of strife. He loved good men, while with becoming fidelity he exposed what he deemed to be wrong in sentiment and practice.

As stated above, his death was peaceful. A few hours before his death, he said: "I have not much strength to speak, but I am perfectly composed in mind. I have perfect confidence in God my Saviour. I am perfectly resigned to God's will, and I know I shall soon be with the Lord." Thus he passed away to his home in heaven.

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### Z. STREET.

THOUGH the name of our brother was but little known, as a preacher of the gospel, beyond his own neighborhood, he was, nevertheless, useful, and enjoyed, among those with whom he was associated, a high measure of respect and regard. The suitable reference which follows was prepared by E. T. Montague:—

"ELDER Z. STREET was born on the 30th of January, 1804, of pious parents, by whom he was trained up in the love and practice of morality and virtue from infancy. In the spring of 1824, he embraced the religion of Christ, and connected himself with the Glebe Landing Church, then under the pastoral charge of the late Elder Philip T. Montague. From the very commencement of his Christian profession, Elder Street manifested a deep devotion to and an earnest zeal in the cause of the Redeemer. This led him to take an active part in every effort to promote the interests of that cause. In the prayer-meeting, the Sabbath-school, and on all other suitable occasions, he was ever found at his post, ready, by prayer, exhortation, and warning, to do all in his power to win souls to Christ, and thus advance the Redeemer's kingdom on earth. Not content with his own personal exertions, he contributed freely of his means to all the benevolent enterprises of the day.

"In June, 1841, Elder Street was regularly ordained to the work of the gospel ministry, and from that time, deeply impressed with the responsibility of his high calling, he devoted himself with renewed zeal to the performance of its arduous duties, rendered important assistance to his pastor, whose health was declining, and at the same time supplied some of the neighboring churches

with the ministration of the word and ordinances of the gospel, for want of which they had been suffering.

“In August, 1846, after the death of his pastor, Elder Street was chosen assistant pastor of the church, with Elder Richard A. Christian, and afterwards with Elder Philip Montague, up to the time of the death of the latter, in March, 1852, when Elder Street was called by the unanimous voice of the church to preside over it, and continued to hold that position until death removed him from his field of trial and labor to the enjoyment of his reward on high, on the 1st of October, 1855, in the fifty-second year of his age, after a painful and protracted illness of many months, which he bore with Christian meekness and resignation.

“Elder Street was eminently useful as a minister of Christ during his whole continuance in that office. Though his talents as a public speaker, owing to the defects of early education, were not of that commanding order which pleases and gratifies the public ear, yet he ever evinced an earnestness of zeal and an ardor of devotion to the salvation of sinners, that more than made up for any deficiency either in force of metaphor or beauty of rhetoric. But it was in performing the private and inobtrusive duties pertaining to his ministry, such as visiting the sick in their afflictions, administering comfort to those who were cast down, reproving the erring, and encouraging the weak, that his usefulness was most strongly exemplified, and his loss most painfully felt by his late charge.

“For many months before his death, Elder Street was confined to his bed, and with a full consciousness that recovery was hopeless. During the greater part of that confinement his feelings were tinged with gloom; though ‘his faith failed not,’ yet he seemed only to ‘see through a glass darkly.’ While in this condition he often expressed, in conversation with friends, his anxious desire that the cloud might be lifted from his mind, and that he could once more, before his departure, be permitted to enjoy a bright and soul-reviving manifestation of the Divine favor. That desire was gratified some few weeks before his death, and from that time forth all was bright and joyous in the prospect before him. ‘Death had lost his sting,’ and ‘mortality had already become swallowed up of life.’

“In all the social and domestic relations of life, Elder Street ever maintained such a course as caused him to be highly esteemed and respected while living and deeply mourned since his death.

“Such was the life and death of this excellent man of God. Having kept the faith, and finished his course, he is now, doubtless, wearing, in a better world, that crown of righteousness which the Lord, the righteous judge, will give to all who love and serve him; and, while we mourn his loss, let us follow his example, that when the time of our departure shall arrive, we, too, like our deceased brother, may die the death of the righteous, and our latter end be like his.”

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### WILLIAM B. TODD.

THE dignified bearing and pleasant manners of Dr. Todd will long have a place in the memory of many in his native county. Especially were his many excellent qualities as a Christian and minister strongly influential in endearing him to the hearts of his Christian brethren in different parts of the State where he became personally known. We gladly give place to the notice prepared by his intimate friend and Christian brother, Rev. Richard H. Bagby, of King and Queen County. This notice was published in the Minutes of the Rappahannock Association for 1857. It is a just tribute to his sterling worth:—

“Dr. William B. Todd was the only son of Elder William Todd and his second wife, Maria P. Todd, who was a sister of Colonel Archibald Harwood. He was born at the residence of his father, near Mattaponi Meeting-house, in the County of King and Queen, January 19th, 1809, and died at his own residence, near Stevensville, on the 20th of September, 1855. He received his scholastic education chiefly at Columbia, and William and Mary Colleges, and, graduating in medicine in Philadelphia, in 1830, soon after commenced the practice of his profession in the neighborhood of his birth. As a physician he was eminently successful; but, in 1838, finding his naturally weak constitution



insufficient for the constantly increasing demands for his services, he discontinued regular practice.

“He was married three times: in 1832, to Miss Mary Catharine Pendleton, of King and Queen; in 1835, to Miss Susan Cooke, of Gloucester; and in 1836, to Miss Julia Robins, of the same county.

“He was baptized and united with Mattaponi Church in the year 1838. From the time of his baptism he was exercised on the subject of preaching, and often felt that it was his duty to plead the cause of Christ and urge men to repent publicly; but his great diffidence, which was ever a strong trait in his character, overcame the promptings of his conscience, till God, by a deep affliction—the death of an only and dearly beloved daughter—so aroused him to a sense of his obligations to speak for his Master as to overcome his timidity, and, in November, 1843, he preached his first sermon. From this time, though much interrupted by calls for his services as a physician, and though much encumbered with the management of a large number of servants, for whose welfare he ever exercised a solicitude more like a father than a master, he continued actively engaged in the ministry till called to his reward. He assisted his father in the pastoral care of Mattaponi and Lower King and Queen Churches, and, in 1847, took charge of what was then Lower College (now Colosse) Church, in the County of King William. It was in connection with this church that his ministry received more specially the seal of God’s approbation, and where his labors were eminently blessed.

“When he took the oversight of this little flock, they had long been in a state of weakness and depression. From that time the condition of the church improved. They (mainly through his efforts and liberality) built a neat and convenient house of worship, and constantly increased in numbers and efficiency, and in favor and influence in the community.

“On the Sabbath before his death, he baptized and preached twice for this church, returning home at night much fatigued. On Monday he was slightly unwell; on Tuesday his disease manifested itself to be erysipelas, attacking the head and face, with strong tendency to the brain, and, in spite of all the remedies used, it progressed rapidly till on Thursday it terminated in death.

“Dr. Todd was tall, slender, and of an agreeable and prepossessing personal address. He was fond of the society of his friends, and gifted in conversation. As a Christian, he was distrustful of himself, but having clear views of the gospel, he trusted confidently in the merits of the Saviour, and was ever solicitous for the conversion of sinners.

“As a minister, he was methodical, argumentative, and impressive. Though not blessed with an attractive delivery, yet the neatness of his style and solemnity of his manner, and the striking thoughts he presented, seldom failed to interest and impress the thoughtful and intelligent.

“His death, so sudden and unexpected, was greatly lamented in the neighborhood, in which he was highly esteemed and loved. The little church which had been so much benefited by his labors, and had learned to look up to and love him almost as a father, were overwhelmed by the stroke; but, above all, did his aged and infirm parent, his widowed, devoted wife, and his only son, experience a loss under which nothing but Divine grace could sustain them and nothing but heaven repair.”

The following touching reference to his closing hours, and to his character, is made by the Mattaponi Church, of which he was pastor. It forms a part of the tribute to his memory recorded on their church-book:—

“The Sabbath preceding his death, he was apparently blessed with good health, and in the full enjoyment of that degree of cheerfulness and peace of mind which is the constant reward of good actions. On that day he was actively, and, we believe, most usefully, employed in his Master’s service, preaching the gospel of peace and good-will to a loving and beloved congregation, and attending to other duties of Divine appointment; so that, at its close, he might well have composed himself with the reflection that he had made ‘a Sabbath day’s journey toward heaven.’ Alas! who would have supposed that was his last Sabbath day on earth? Indeed are the ‘works of a gracious and merciful God inevitable, and his way past-finding out.’ Next morning he arose with the death-spot upon his face, and, surveying it with the skill peculiar to his profession, (in which he had attained so eminent a position,) with a calmness and resignation beautifully

illustrating his walk, and pure and virtuous life, he expressed apprehensions of his danger to the dearest object of his affections, the companion of his life. On Tuesday it was apparent that his practiced eye had detected too certainly the dread character of his malady. Prostrating him on Wednesday and defying medical skill, before ten o'clock on Thursday evening it put an end to one of the purest and best of men. We feel that as a church and as a community we have lost our brightest ornament and dearest friend. Yet we do not murmur at the decree of our Master, but, we trust with becoming humility and cheerfulness, resign him to the hands of his Lord, who, in his wisdom, has seen fit to take him to himself, to reap the reward of his useful labors on earth."

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## LEVIN DIX.

THE removal of this eminently devoted man created a vacancy not easily filled in all the Eastern Shore of Virginia. Many were the hearts that grew sad as the tidings of his death passed through that region. But God reigns. He has not left his people desolate. One and another has he raised up, and, blessed be his name, he will ever care for his own cause, and the proper instruments will employ, until the whole earth shall be made the heritage of the Messiah.

In presenting the memorial of Elder Dix, the language of his son, Rev. W. A. Dix, is mainly employed.

We sometimes are called upon, by the providence of our Master, to record the dealings of God's spirit with his people, and our hearts are then made to rejoice. But it now becomes us to tune our harp to a solemn lay. ELDER LEVIN DIX is gone. He died of consumption, on the 1st of September, 1839.

But, perhaps, it may not be amiss to say something more definite concerning the life and character of him who is the subject of this obituary notice. He was born in the County of Accomack, Virginia, in the year 1787, of pious parents, who dying while he was quite young, he was placed under the care of a guardian, who sent him, at the age of sixteen, to Philadelphia, where he served

an apprenticeship to a saddler. His time having expired, he received testimonials of his character and proficiency, and removed to Baltimore, where he resided for a short time, and thence to Norfolk, where he successfully carried on the business of his vocation. In the year 1808, he was married to Mary C. Amory, in whom he found an affectionate partner until his death. Soon after this, (the precise time is not known,) his mind became impressed with a sense of Divine things, and he was led to renounce his sins and become a friend of the Saviour. Shortly after, he was baptized, and joined the Baptist church, then under the care of Elder James Mitchel. By that church he was licensed to preach the gospel, and, removing to Accomack, his native county, he commenced that scene of labor which he carried on effectually until forced by affliction to quit the field. He was, in 1815, ordained to the work of the gospel ministry, and, unlike many of the servants of Christ, he never changed his field of labor, (the Accomack Baptist Association.) He, with his fellow-helper and yoke-fellow, Elder W. Laws, withstood the fire of persecution and opposition during the Antinomian war at the time the reformation in this region took place. They boldly declared the truth, and raised the character of the Baptist cause, which was then sunk to the lowest ebb.

Elder Dix, during his ministry, had several extensive revivals. He was, for a number of years, pastor of the Baptist churches in the County of Northampton, nearly all the members of which his own hand led to the deep baptismal wave. His preaching was generally of a doctrinal character. From the doctrines of the gospel he drew those arrows which he often shot with such power at the sinner's heart as to cause him to yield to Christ immediately. No man was more popular, more loved and lamented, than Elder Dix in his station.

He was the true friend to an educated ministry. Although, when he commenced preaching, his stock of information was small, yet by hard application he became self-taught, to a considerable extent, in the arts and sciences of the day. He studied the Bible much toward the close of his ministry. His preaching was very pointed and pungent. His pulpit was more frequently besprinkled with tears, and his efforts more generally effectual. He was the

fireside companion in every circle; religion was his theme; the cross of Christ his song. Many have dated their conversion from his private instructions and admonitions.

He was the firm Baptist, enforcing strict obedience to the ordinances of the gospel, and urging those who professed the religion of Jesus to declare him before the world by serving him in spirit and in truth.

In the spring of 1838, Elder Dix was attacked with a slight cough and debility of system, not sufficient, however, to cause him to relinquish his field of labor. In the month of August of the same year, he attended the Baptist camp-meeting in Accomack, where he preached with great earnestness and fervor; and, on returning home, was so much worn down, that he was prostrated for several weeks. Medical aid was resorted to, and he was so far restored as to attend the house of God. In the spring of this year, 1839, he said he wished to preach once more, and accordingly he ascended the sacred desk and gave his last address to his people. Many will recollect the deep anxiety and feeling which were produced. His lungs were so weak, that he with difficulty finished his discourse. Shortly after, he was advised to visit the springs, and, accordingly, he left home the first of June; but he found himself so rapidly declining, that he was forced to return. His disease now became more alarming, and he gradually sunk under it until he fell asleep in Jesus. Throughout his sickness he could frequently tell those who visited him that he would not give a straw to live or die, that he wished to wait his Father's will. On a certain occasion he was asked what was the state of his mind in reference to his condition. He replied: "Perfectly composed; if the Bible is true, Jesus lives, and because he lives, I shall live also." Again, on being pressed to take some nourishment, he said: "I shall never eat again until I eat and drink in my Father's kingdom." About two weeks before his death, he called his wife and children around him and gave to them his parting charge; soon after, he became so weak he could not talk; and, on the evening previous to his death, on being asked how it was between him and his Saviour, he raised his hands, clasped them together, and said, in a whisper, "All is peace; all is well." It was his frequent dread, during his sickness, that he should lose

his reason previous to his death, and say something that would injure the cause of God. His request in this was granted. He was perfectly in his right mind the moment he breathed his last; and when he died he left a smile on his brow—an index of that joy into which his happy spirit entered. On Tuesday, the 3d of September, 1839, his funeral sermon was preached by Elder W. Laws. The crowd was immense, notwithstanding the inclemency of the weather, and one burst of grief was visible throughout the assembly. His body was interred in a neat burying-ground, to rest until the morning of the resurrection. He was fifty-one years ten months and twenty-two days old.

May all who read this stop and consider their approaching end, that they may prepare for that coming event, and be enabled to say, "I am now ready to be offered; the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them, also, that love his appearing."

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### SAMUEL TEMPLEMAN.

"IF any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new." How truly is this statement illustrated in the history of him, notice of whom is brought before the churches in the following sketch! He was not only a pleasure-loving violater of God's law, but a hater of godliness, breathing out threatenings and slaughter against the disciples of Christ. For the substance of this memoir, we are indebted to the pen of our much-esteemed brother, Elder L. Marders, who was personally familiar with many of the facts narrated:—

"ELDER SAMUEL TEMPLEMAN was born in Westmoreland County, Virginia, near the place where he afterwards resided, and where he died. In early life, he went to North Carolina to

live with his uncle as clerk in his store, where he was engaged in some of the events of the revolutionary war as minute man. He was engaged in the skirmishing near or about the great bridge in North Carolina, after which he returned to his native county. In his early manhood, he was fond of the pleasures of the world, and engaged in all the pleasurable amusements of society, and, as he said, was a hater of vital godliness. Christians he could not bear, but esteemed them all fools or madmen. But it pleased God to call him by his grace."

We here introduce the reference to this great change in his own language, expressing strongly as it does his sense of indebtedness to the power and mercy of a sovereign God. Speaking of a journey he had taken to the South, he says: "On my return from Carolina, it appeared to me that the world was turned upside down. I found the whole family alarmed, and earnestly inquiring what they should do to be saved; my wife and a favorite servant-man became deeply concerned, and I was left alone; my prejudice and enmity were raised to the utmost height. Though I would not go to meeting, I never had opposed my wife and servant. I began to hate Mr. Toler as the destroyer of my peace. Mr. Pierce and some of his children professed to be converted, and were baptized, and with them my servant-man. When they told me of his conversion, I thought he was ruined, and would have parted with him for a trifle. Cupid commenced exhorting his colored brethren; I could hear him at all hours of the night singing, and it tormented me. On a Sunday night, I heard a loud talking in the kitchen, and went round to the back of the house to listen, and, lo! he was lamenting his poor master's situation, that if he died unconverted, he would be eternally miserable; it raised my anger to such a pitch, I came to the resolution that I would, the next morning, chastise him for his insolence. Thus, I returned, and went to bed. I have often wondered at the goodness and forbearance of God. In the morning, by light, I took my whip, and went to the stable, determined to execute my threat. The moment I set my foot on the sill of the door, I caught his eye fixed on me; he was a very humble man. Master, says he, I hope you wont be angry; I want to talk with you. I was disarmed in a moment, and told him he might say what he

pleased; I dropped my whip, and have never seen it since. He commenced with his experience, (the first I had ever heard;) I found something working in my heart that I had never felt before, assenting to the truth of what he said. I was thoroughly convinced that if I died without just such religion as Cupid had experienced, I should be miserable forever; he broke out in a warm exhortation, and I was obliged to turn away, lest Cupid should see my tears. I returned to the house, and told my wife that if she would get the Bible and call the family together, I would try to worship God. This was joyful news to her."

Thus, as he often said, God determined to mortify the pride of his stubborn heart by choosing the weakest instrument to accomplish his own purpose of grace. He had heard Lunsford and Toler, in their own lofty tones, plead the cause of Christ, and he resisted their appeals, and counted them fools or mad; but Cupid's honest, touching appeal, could not be resisted. God was in the small, still voice, and he resisted not, till he found peace and joy in believing in Jesus, and soon after commenced the delightful work of letting his own experience of grace be known to others in preaching the "glorious gospel of the blessed God."

"He was advanced in life when the writer became acquainted with him, and heard him tell some of the events of his early history. This acquaintance was made during the years 1818, 1819, and 1820, when, after the sad fall of Elder Jesse Davis, pastor of the Hanover Church, in King George County, Elders Templeman and Noah paid frequent visits to that destitute church, and labored much within her bounds. A gracious work of grace was commenced and carried on through their instrumentality, and many were added to the church.

"Prior to this he had held the pastoral care of the Nomini Church, in Westmoreland County, but how long the writer does not know. He had also been pastor of Reid's, or what is now called Farnham, in Richmond County; but, after he resigned the care of these churches, he never stood in that connection with any others, but continued to exercise his ministerial gifts whenever a door was opened to do so. For one of his age, he sometimes traveled to considerable distances to preach the Word of Life; one of these journeys through King George, Stafford, Prince



William and Fairfax Counties, is well remembered, the writer being his companion in travel, for the purpose of taking care of him in his old age. Among all the churches in this route, he preached with zeal, energy, and much acceptance.

“In the early part of his ministry he was in easy worldly circumstances, and labored much, and did much good in the cause of his Divine Master, who gave testimony to the word of his grace, and added many seals to his ministry. The writer often heard him say he had been at the hearing, before the church, of more than fifteen hundred experiences, many of whom could and did claim him as their spirit-father, and many no doubt are now his crown of rejoicing before the throne. His latter years were years of poverty and pecuniary embarrassment, more from his placing too much confidence in others than from any direct mismanagement of his own. He trusted in men, and they deceived him. But his trust in Christ never failed.

“Affliction in his family was also added to his poverty; his second beloved partner was, for many of her last years, a helpless invalid, from chronic rheumatism, and could only move as she was moved. His poverty, with the necessity of providing for his family and attending his afflicted wife, prevented some of the usefulness which might have closed the history of his life. His longing soul often wished to be engaged for his Master publicly, when he was confined at home by circumstances which he could not control. He received, however, a small pension, as a soldier of the Revolution, which greatly helped to soften, in his last days, the rough features of poverty and age. How often has he said to the writer, ‘While you are young, work for Christ; you may not have a chance when you get old and confined as I am. Oh that I had labored more abundantly!’

“His general health was good, rarely suffering from bodily indisposition, though, from a fall, he became lame during a few of the latter years of his life. He was a man of the most cheerful and amiable disposition the writer ever recollects having seen. It was his to look at the bright side of every subject; and even the side in the shade seemed bright to him, as he used to say, ‘Why murmur and complain at present afflictions? they will not last long! sorrow endures but for a night only.’

“He was twice married; the wife of his youth was Miss Sebella Pierce, by whom he had no children. The writer never knew her. But he used to say ‘she was a good wife, and a pious and devoted Christian; but not better than his afflicted Cattie.’ His second wife was Miss Catharine McKenney, whom the writer knew in her latter years to be an amiable, patient, and long-suffering Christian woman. By this marriage he had five children—four daughters and one son, who all survived their parents.

“As a man, his person, though not tall, was handsome and commanding. He filled the office of magistrate for many years in his native county. His education was limited to the common business concerns of life, and was such as his day and age could afford to those in moderate circumstances. As a preacher, he was far from being learned. His talents were yet something above mediocrity. Ready and communicative, he employed his talents to better advantage than many who possessed more. They were employed for usefulness, and not show. He never preached without arranging and studying his subjects, though he never used notes in the desk. Though a moderate Calvinist, his preaching was seldom doctrinal. His themes were generally of the experimental and practical class, which led him to trace out the Christian in all his feelings and exercises, and thus preaching from his own heart, he seldom failed to find way to the hearts of others. Many a heart has throbbed, and many an eye has sparkled tears, beneath his preaching; and many a tongue has said, Surely I must be a Christian; the old man has told me all my heart: surely somebody has told him all about me. Simple and plain, a babe might understand him; his preaching was of the drawing kind, little to do with Sinai; he loved to linger in the Garden and around Calvary, seeking to win sinners to Christ, and feed the hungry of his flock. He was frequently very warm and animated in his discourses, and seldom failed to warm and animate others. Often has the writer seen his old face bedewed with tears, while preaching Christ to the dying.

“In calling up these recollections of Elder Templeman, the writer would not be thought as sketching the brief outlines of a perfect character. No; our venerated brother had imperfections. He was a sinner, as he often said, ‘a poor sinner,’ the most un-

worthy, full of imperfections; and this made Christ so precious to him; he felt that Christ was his Saviour from first to last, his 'all and in all.' Among all his excellences and imperfections there was one fault which caused his friends much regret, and which was the cause of far deeper regret to himself, living at a time when the almost universal custom was to use, as a luxury, intoxicating drinks. He was not exempt from the arbitrary law of custom, and indulged, alas! too freely; the worst blot upon his fair escutcheon. His friends and he both mourned this weakness. But the light of the temperance reformation rising on him, he saw more clearly his error, and abandoned the evil, and died as he had lived, a sinner saved by grace, trusting alone in Christ for full redemption. His death took place somewhere about the year 1841 or 1842; the last scenes of this good man's life the writer never learned, but has no doubt that he is with the Master he so much loved, and whom he never failed to recommend to others. He was upwards of eighty-three years old, and had been in the ministry rather more than fifty-five years."

The above, chiefly written by Elder Marders, presents fairly the character of this veteran in the Master's service. Respecting the habit of using the intoxicating draught, Mr. M. subsequently remarks: "I feel that we of the present day ought not to judge and condemn our fathers. I have judged Father Templeman by the light I now have, and not by that he had in his day. We think it wrong to use intoxicating drinks, as a beverage, at all. But in his day it was thought inhospitable not to use them, and to provide them for their friends. Upon this subject there is a vast difference between our time and theirs, forty years ago."

What is said above expresses the true state of the case. A temptation existed in the days of our fathers which we hardly know. It is proper, therefore, while we condemn either occasional or habitual inebriation in those who otherwise were good and useful, it must be done with all the facts before us, that we judge them not too harshly.

We close this with an extract from a letter written by him to the author of this work, in 1836. He remarks: "I am in my seventy-eighth year, with a broken leg and the infirmities of age, and about fifty-one years of that time I have tried to preach. The

first Christian experience I ever heard, God made a blessing to my soul, and the first time I ever saw the ordinance administered by immersion, notwithstanding my strong prejudice against it, I was thoroughly convinced it was according to the command of our dear Redeemer; so you see I am a thorough-going old-fashioned Baptist. I have seen nothing, in all my reading or experience, to cause me to doubt my position. I have often been surprised there should be one Bible Christian in all the world who did not feel willing to submit to immersion. Divine Providence seems to be paving the way to a speedy end of this controversy. The Baptists have nothing to fear. With the two-edged sword in their hand, let them fearlessly go on, and all will be well.

“Pray for a poor cripple, his long-afflicted wife, and the conversion of my four daughters and son. If I could see them brought to a knowledge of the truth as it is in Jesus, methinks I could depart in peace. I have a great desire for the salvation of sinners, the spread of the Redeemer’s kingdom, and the glory of God, as I had fifty years ago. May the Lord prosper the benevolent institutions of the day to accomplish these glorious ends.”

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### JAMES REID.

THE wonderful influence of the grace of God on the human heart is pleasingly illustrated in the history of every good man. In some instances these exhibitions are of the most striking character. Such will appear in the following sketch, which has been kindly furnished by Elder Lovel Marders. The moral features of a good man and useful minister, thus faithfully pictured, will be recognized by those survivors who knew, and loved, and honored him.

ELDER JAMES REID was born in Fairfax County, Virginia. His father, John Reid, was a poor farmer of that county, a curious as well as a dissipated man; consequently, both the moral and intellectual culture of young James was sadly neglected. But, as he advanced in age, he felt this neglect, and thirsted for

knowledge, which he saw no chance of attaining while he remained with his father. He said that his labor was all his father cared for, and that, remaining at home, his thirst for learning could not be satisfied. He left, therefore, rather clandestinely, and went up into the Valley of Virginia, about Winchester, and hired himself to labor to obtain the means of going to school.

Thus his time, for several years, was divided between labor and study, till he attained for himself a common English education. While thus engaged in the pursuit of knowledge, God was pleased to show him the necessity of a higher knowledge than he had been in pursuit of. He then, as a poor sinner, thirsted to know Christ and him crucified; and, having once tasted the preciousness of this knowledge, his thirst increased. He longed to know more, and also to teach others all he knew and could learn of Christ.

He loved good books, and always had some with him, and every spare moment he spent in reading; and thus, gradually gathering books for his own reading, he, at his decease, had a library appraised at three hundred dollars.

Finding Christ so precious to him, he fully enlisted under his banner, was baptized, and joined some church in the Valley, and soon became a licentiate. He then returned to his native county, which had been left destitute of Baptist preaching by the removal of Elder Henry Toler to Kentucky. As a licentiate, he commenced his labor of love in Fairfax, and, being useful, he was soon called to ordination, and took the charge of Black Lick Church. This took place about the year 1816. His labors were blessed, and many were added, and many were converted in other sections of the county, and baptized. About the year 1819, aided by Spencer H. Cone and John L. Dagg, he organized the Mount Pleasant Church, which, through his labors, grew to be a large and active body. About 1825 or 1826, he organized the Enon Church in another section of the county. Among these churches, with the Occoquan Church, in Prince William County, the labors of his ministry were chiefly confined, occasionally taking long journeys to other sections of the State, and to visit Associations.

It was but a few years before his death that the writer became intimately acquainted with him, and can truly say he never knew

a more diligent and laborious minister than James Reid. He never married, but gave his whole life to the cause he loved; nay, he sacrificed himself at the altar where he worshiped. His preaching talents were small, but they were well employed. He had no settled home, and rarely spent two nights together at the same house; like Paul, "he preached publicly, and from house to house."

His pulpit exercises were blessed, but his fireside talks seemed more blessed. He could not enter a house but he must say something for his Master; and if he chanced to enter one where he found his Master not welcome, then he could not feel himself welcome, and would quietly withdraw. Few were the families, in all the region of his labor, he did not visit with a holy purpose, and, when he stayed at night, the neighbors were frequently invited in, and a night meeting held, and he would preach to them, ready to depart on the morrow.

Though Calvinistic in his faith, his preaching was seldom doctrinal. Experimental and practical godliness were his themes; and while preaching, publicly or privately, his dark, earnest eye would seem to look through his hearers, and make them feel that he knew them well. No weather stopped him; fifty miles, through the rain, to-day, to meet an appointment to-morrow, or twenty miles on a bitter cold night to marry a couple, or be ready for his appointment next day, was nothing to him. His people loved him, and often warned him of the danger of exposure, such as he seemed not to care for. His reply would be, "Better wear out than rust out." Though he was a man whose general health was good, and whose constitution seemed sound, yet, habitually, he seemed to feel and act as if he was conscious that he had a great deal to do and little time to do it in.

A skillful commander, he marshaled the host of Israel committed to his charge; as a soldier of Christ, he volunteered in every forlorn hope, and led the charge; as an active and careful spy, he was found in the foemen's camp, watching their plans and schemes, the better to guard against surprise or order his own attacks. His armor was never laid aside; his sword never rusted for want of constant use.

As was to be expected, his course was short, but very useful.

With small talents, he did more in a few years than did many with more talents accomplish in many years. He died young, worn out with toil and exposure; he fell on the field among his people, where he had so well and nobly fought the battles of his Lord. He sleeps, as a warrior, *alone*. None others lie near. Long before his last sickness, he selected and pointed out the spot in mother earth where he would have his dust deposited, and gave directions how he would be buried. A little more than a mile below Fairfax Station, on the Orange and Alexandria Railroad, his resting-place is seen. Arched over with brick, (now falling to pieces,) and outside of the arch, at the head, stands a plain marble slab, prepared by Elder A. B. Brown, with the following inscription:—

“In memory of Elder James Reid,  
a diligent and successful minister of the gospel,  
of the Baptist denomination.

He was born on the 30th of April, 1788, and finished  
his earthly course the 3d of August, 1830,  
aged forty-two years and four months.

His life was devoted to the glory of God and the salvation of his fellow-men; and while a numerous circle of Christian friends mourn his early removal, they are consoled with the conviction that their loss is his eternal gain. ‘Blessed are the dead who die in the Lord.’

‘My flesh shall slumber under ground,  
Till the last trumpet’s joyful sound,  
Then burst the chains with sweet surprise,  
And in my Saviour’s image rise.’ ”

His last sickness was long and painful; but he patiently endured, that he might obtain the promise. For he looked for a city which hath foundations in the heavens, whose builder and maker is God.

In addition to the above, furnished by Brother Marders, we insert the following, as coming from an intelligent brother who knew him well: “James Reid was not one of those who talk much and loud about devoting themselves to the Lord, but who, like Ananias and Sapphira, keep back a part of the price. His

was a self-denying devotion, and of a truly liberal and well-directed character. He literally gave all his goods to feed poor sinners. Matthew Meade's *Almost Christian Discovered*, was published and circulated at his own expense. He baptized many, and doubtless many more will rise up in the last day and call him blessed."

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### JACOB W. HERNDON.

AMONG the faithful heralds of salvation in Virginia, during the present century, is found recorded the name of JACOB W. HERNDON. To retrospect his history will be pleasant to every true Christian, but especially to those numerous friends who knew him best. Filial love has made up the greater part of this sketch. Mrs. Fife, his daughter, furnishes a truthful exhibition of his character, and we prefer to allow most of what she has written to appear without material change. She doubtless found it a grateful task, to review the life and labors of one who had been so eminently the guide of her youth.

"Elder Jacob W. Herndon was born June 9th, 1784. His father, Mr. Edward Herndon, was a native of Spottsylvania County, a man of clear, discriminating judgment, and strict probity and justice. During the revolutionary war he resided in Fredericksburg, and received the office of commissary in the army, which he retained till the surrender of Yorktown.

"After the war he served on the magistrate's bench forty years, dispensing justice with an even hand, and enjoying in a high degree the confidence and esteem of the community in which he lived.

"Jacob, his only son, from his own account of himself, was a wild and thoughtless youth; but those principles of honesty and uprightness which were instilled into him by his father, grew with his growth, till, incorporated in his own character, they were brought out in the actions of his life.

"Elder Herndon's parents belonged to the Established Church;



his stepmother, a daughter of Parson Maury, of Albemarle, was a woman remarkable for devotional piety, for purity of life, and gentleness of manners.

“On his father’s estate was one of the old-fashioned churches belonging to that period, a few of which are still standing, with its high-backed pews, nearly concealing the congregation; the pulpit, a six-sided box, just large enough for a man to stand erect, fixed high against the wall, painted blue, a wooden canopy of the same color above it, and a reading-desk below.

“Here Jacob was taught to kneel and repeat the services on the Sabbath, and at home he was well instructed in the Church Catechism. Under these circumstances he, of course, grew up with all his prejudices in favor of the Episcopal Church, but without a spark of true religion. To use his own language, while yet a boy he was foremost in every scheme of mischief; after he arrived at manhood, engaging with great zest in parties of pleasure, being the life of the company wherever he went, the leader of frolic and fun. Even in after life, as in those youthful days, none could tell a joke better, or hear one with a keener enjoyment.

“After he married and settled in life his gay companions still occupied a large share of his time and of his affections, which were warm and true. If there was a wedding or a party of any sort that promised pleasure, he was sure to be present. He was never dissipated, though as it was the custom to use ardent spirits as a beverage, he would take the social glass and think it no harm; but he was in danger, oh was he not in danger? His feet were indeed in slippery places. Often has he been heard to speak of this, and with gratitude adore the grace which spared him.

“But a change was to come. After the birth of his first son, his young wife, sitting at home, began to think of eternal things. Strange it seems, for she, too, was fond of the giddy dance, and as gay in every respect as he was. In those days revivals were rare. But a feeble band of poor Baptists at Piney Branch Church had obtained leave of Mr. Edward Herndon, in whom the right to grant leave was invested, to worship in the afore-mentioned Episcopal house of worship, which they occupy to this day, having remodeled the pulpit and pews. Here the young wife, contrary

to the wishes of her husband, would go for the instruction after which her soul panted. Go she must, for she felt that her eternal all depended on it. Groping in darkness, and trodden down with a sense of sin and condemnation, still she persevered, and the result proved another instance of good growing out of an humble perseverance in the path of duty, though, by so doing, she incurred her husband's serious displeasure.

“One day, when on a visit to his father, as he took his hat to leave, his sister remarked to him, ‘Well, Jacob, they tell me, Mary is going to join the Baptists.’ Had a pistol-shot been fired in the room, the shock would not have been greater. To have this announcement made in the presence of his father, and to feel that his wife was about to disgrace the whole family, was the saddest of all events; such were his views of the matter then. ‘My son,’ said his father, ‘let every body in this free country worship God according to the dictates of his own conscience.’ Respect for the opinion of his parent, and his own principles in favor of liberty of conscience and religious toleration, induced him to yield a reluctant consent. But he did so with every feeling of his heart rising up in hot rebellion against the step, against the people who he considered had stolen the affections of his partner from him, and against God. He consented that the baptism should take place, but it must be at his house.

“Accordingly, the appointment was made, and Elder Chandler baptized his wife and several other candidates. He has often been heard to speak of the state of his feelings at this juncture. He would not listen to the preaching, or remain within hearing, but took his boy in his arms, and stood afar off to witness the scene. The conflict in his soul baffled description: at night he slept not, but tossed restlessly upon his bed. The next morning, while dressing, he remarked, ‘Well, if I knew where there was a meeting to-day, I would ride twenty miles to it.’ ‘Surely,’ thought one, ‘here is a mighty change since yesterday, when you would not go a few steps to be at one.’ For days he was in a state of the deepest anxiety, seeing himself a vile sinner, wretched, deserving nothing but hell. At length he went one day to a place in the woods he had chosen for prayer, with the resolution not to leave the spot till his sins were forgiven, or he would die there at the

footstool of mercy. And then and there he experienced the newborn hope of pardon through Christ. He saw how such a sinner as he could be saved. The plan of salvation was opened to him clearly, and he was enabled to exclaim, with Thomas, 'My Lord and my God;' and to experience with an overflowing soul the sweetness of the Saviour's word to Thomas, 'Because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed.' Now he was ready for meeting. He heard of one and went. Several persons present related their exercises, and were received for baptism. It occurred to him that this would be a fine opportunity to get instruction; he would go and tell these people of God how he felt, and request them to give him some advice. With that intention he went forward to the circle near the pulpit. He no sooner began than his words came like a torrent; all were in an instant melted to tears. The minister (Father Mason, the writer thinks,) said, 'That will do, my son, that will do; we are satisfied. I give you my hand in token of my fellowship with your Christian experience.' The members pressed forward, as they were wont to do in those good old times, to testify their fellowship, and to his surprise he found himself received as a candidate for baptism, all the time protesting he did not intend to relate his experience with any expectation of being received into the church. He did not feel worthy of that.

"He was baptized at the age of twenty-seven, and joined the church at Piney Branch, where his wife had shortly before united. Here was a turning round truly! no taste for dancing parties now! This young couple turned their backs upon the world, which they had loved so well, encountering the prejudices of near kindred, and the confidence of dear and honored friends. They now walked humbly and firmly in the way marked out by their Lord. There was a cross to take up, and they bore it cheerfully and trustingly.

"His conversion took place in the year 1811. Very soon he began to exhort, and, being encouraged by the brethren to exercise his gifts, to preach. He was ordained to the work of the ministry in 1812, by Elders Jeremiah Chandler and A. M. Lewis. About this time Brother Lewis resigned the care of the church at

Craigs, and Brother Herndon was called to be their pastor; and continued such during a period of thirty-six years, to the close of his life.

“Some time in the early part of his ministry he was invited to preach at an arbor near Waller’s Tavern. A goodly number were converted there, and, finally, a church was constituted, and a house built not far off, called Good Hope, where he labored with acceptance the remainder of his days. He also served the church at Wilderness twenty years, and Piney Branch during the latter part of his life. He attended his appointments regularly and punctually, discharging the duties of his office under a solemn sense of the responsibilities resting upon him, and with an eye to the approbation of Him who had counted him faithful, putting him into the ministry. He was accustomed deeply to deplore his own insufficiency and shortcomings. Much beloved by his people, as many now living can testify, the Lord added many souls to his ministry, and blessed them with many precious seasons of revival. On one occasion the writer saw him administer the ordinance of baptism to fifty persons in a very short time. He kept no record of anything connected with his ministry, nor any notes of sermons, if ever he made any.

“His book of theology was the Bible, and he studied to get the sense of it, by comparing Scripture with Scripture, and gave the fruit of his studies extemporaneously, in plain and simple language; his voice was loud and clear, not harsh; his enunciation distinct; the truth came warm and fresh from his heart, and was effectual in the comforting of saints and in the awakening of sinners. His singing was delightful, and he enjoyed it much, for it was performed with the spirit and with the understanding also, and with a very fine voice, which he could control and moderate so as to give force and expression to the sentiment.

“He was eminently social in his habits and feelings. Many were the pleasant interviews with Brethren Billingsly, Gordon, A. M. Lewis, and others, at his own house. These brethren, when they met together, spent the time, for the most part, in religious conversation, relating their own exercises of mind, singing hymns, and in familiar discourse on some Scripture doctrine or practice. Often a very late hour of the night found them thus engaged;

their hearts were full of these things, and it was sweet to communicate them to each other :

‘Their hopes, their aims, their joys are one,  
Their comforts and their cares.’

“Brother Herndon was a man of good judgment and much penetration. He understood human nature, and saw through character; he made up his mind at once on most subjects, and his opinions were generally correct. He was distinguished for sincerity, openness, and candor. What he thought, he said without hesitation, and without regard to consequences. In this way he sometimes gave offence unintentionally; he abhorred dissimulation and flattery, and whoever indulged in either, in his presence, was sure to meet with a reproof in some shape.

“He was blessed with a strong constitution and uninterrupted health, till about three years previous to his death, when his strength began to fail, though he still continued to preach from time to time. His last sermon was at Wilderness; when he arrived at home he was so much enfeebled as to be scarcely able to walk. Being conscious that he was failing fast, he had written for his eldest son, then a resident of Kentucky, to come and see him once more; his other absent children happened to be at home about the same time, and found him worse than he had been; and soon it became apparent to himself and to others that his days on earth were few, and that he must now gather up his strength for a preparation for death. He had previously made his will, and continued from time to time to give directions to his wife and children for their advantage, after he was gone, so far as human foresight could go. Then came the examination of his hope in Christ, and the evidences of an interest in him. He seemed distressed on account of his sinfulness, and spoke of it frequently. On one occasion he called for the Bible, and desired the Fifty-first Psalm to be read, following each verse with an impressive sigh, to show that he made it his own; when we came to the verse, ‘Against thee only have I sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest,’ he took it up and repeated it aloud. It was apparent that he was much engaged in prayer. One day, as he was lying

quite still, we thought him asleep, when he turned over and exclaimed—

‘Jesus, my God, I know his name  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.’

As if afraid he should lose the comfort of it, he hastened us to bring the book, and read the hymn familiar to all, beginning, ‘I’m not ashamed to own my Lord,’ etc.; he repeated it after the reader again, and often reverted to it afterwards. Another day, he asked for the seventh chapter of Job, beginning, ‘Is there not an appointed time for man upon earth?’ to the seventeenth verse, ‘He shall not return to his house, neither shall his place know him any more.’ He summoned all his family to his bedside, and took an affectionate farewell of each one, addressing some suitable admonition or exhortation to each as he thought they most needed. The servants were also called for by name, and shared in this affecting scene, manifesting their love for him by many tears; he would not be satisfied while one remained behind, but insisted on seeing them all, and bidding each an affectionate farewell.

“His days of confinement and suffering were cheered and soothed by the visits of numerous friends and neighbors, brethren and sisters, far and near. His affectionate heart was much gratified at this. He said to his children, ‘When you hear of people being sick, go to see them; lay aside your business and go: you cannot know, I am sure, the good it does them.’ One day, while enjoying a visit from two of his brethren, deacons, he extended a hand as they sat one on either side of his bed, and said: ‘Farewell, Good Hope! farewell, Craigs! tell all my brethren, farewell!’ The answer was given in tears, testifying their sorrow that they should see his face no more, not unmingled with joy in the prospect of the next meeting, when pastor and people shall rejoice together in the presence of our adorable Redeemer. In that chamber of death the Saviour seemed near indeed, and we felt that the sufferer was just going away a little while, and we should soon see him again. He died June 18th, 1848, aged sixty-four years.”

The narrative thus given of the life and labors of Elder Hern-

don by his affectionate daughter, will serve eminently to illustrate the efficacy of the gospel in giving a new direction to the tastes and habits, and of imparting solid hopes amid the conflicts and trials of life. This man of God knew how to appreciate the gospel; he made it his constant confidence and rejoicing; and it is not surprising that so deep an interest was felt in the proclamation of its glorious truths.

Speaking of him, Rev. Mr. Fife remarks: "Elder Herndon was sent early to school, and received what education he had from Elder Andrew Broaddus, to whom he was greatly attached, and whose preaching always delighted him. His own style of preaching was of the very plainest kind, and delivered with great feeling and earnestness. He had, I remember, a very discriminating mind, and readily determined a man's character. No one stood lower in his estimation than one destitute of candor. He was himself firm as a rock; and loved every brother in the ministry who preached in simplicity the gospel of Christ. I remember that his judgment was highly valued when difficulties arose in sister churches, or in the Association."

In addition to the above, we have received of Brother W. Beazley, a deacon of Craig's Church, a reference to the circumstances of Elder Herndon's career, and most of which are comprehended in the sketch given by his daughter. The testimony by his deacon, who was very intimate with him for many years, is highly commendatory. We extract the following from his letter:—

"In the year 1818, when Elder Addison M. Lewis resigned his pastoral care of Craig's, he removed his membership to it, and remained in this connection to the end of life, discharging the duties of his office as pastor with faithfulness and energy, and to the satisfaction of all. Though serving four churches, no man obtained more general favor among his members, or was more beloved. He was a man of business habits, and yet he frequently made large sacrifices of time to promote the good of others. The writer has known him to be absent from home many days together in attending protracted meetings. He was a man of wealth, and used his means liberally in the promotion of his Master's cause.

"His personal appearance in the pulpit was bold and com-

manding, though naturally modest. He was an humble man. His language was plain and simple ; his appeals were pungent and forcible. He always commanded the respectful attention of his hearers, and often the deepest impression was produced, resulting in the conversion of his hearers. He seldom made use of anecdotes, though sometimes figures were introduced as illustrations. In correcting any disorders in his congregation, he was mild but firm, sometimes pausing in his discourse without a word of rebuke. In his earlier days he seemed to labor, in preaching, with much difficulty, but for many years before his death he never failed to preach a good sermon.

“His last disease was exceedingly painful, but he bore it with much patience ; his only distress seemed to be that he had not been more faithful, while he was able, to work in his Master’s service. The evening before his death, and after it was thought he was speechless, numerous members of his churches being present, he called them all in his room, and being propped up in his bed so as to see them, he said he wished to preach to them all, once more, the same gospel he had before been so long proclaiming in their ears ; that he would preach to them as one from the grave. He spoke fifteen or twenty minutes, loud enough to be heard in an adjoining room. This discourse was, perhaps, the best I ever heard from him. When his breath failed he was laid down, and afterwards scarcely spoke again. Thus he was, unto death, faithful.”

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### JOHN HICKERSON.

As few materials exist for a sketch of his life and labors, the request was made of Rev. Thornton Stringfellow, to prepare the following, which is gladly furnished, as a tribute to his memory :—

“It is singular, that a name so justly entitled to honorable distinction among us, as that of ELDER JOHN HICKERSON, should have come so near oblivion.

“But very few persons are now living who belonged to the kingdom of Christ at the time of his death. There is no minis-



ter now living who knew him personally, that belonged to the ministry during his life. It is probable that the writer of this sketch knows more of Elder Hickerson's history than any man of the present day. His knowledge is general, and but slightly personal and particular.

"While a small boy, he was surrounded by circumstances which were constantly unfolding to his mind the high estimate which the Baptist denomination placed upon the family of Elder Hickerson's father. It was a family distinguished for piety, and one which addicted themselves to the ministry of the saints. When the writer was brought into the kingdom of Christ, many years after it fell to his lot to unfold the gospel banner in the same fields where Elder Hickerson fought and fell, he found his name covered with honor and embalmed in love.

"From the co-workers of this good man, he incidentally learned the general outlines of his character. He well deserves to live in the memory of all who love our Lord Jesus Christ in sincerity and truth.

"There were giants in those days,' and he was one of them. Elder Hickerson was born about 1760, in the County of Stafford. His father's family was supported by the labor of their own hands. To read and write was the highest literary attainment of such families in those days. This attainment was made by all the children. They were also taught, from childhood, to know the 'Holy Scriptures.' At an early age he, with several others of the family, were brought into the kingdom of Christ. Filled with the love of God, he began to exhort those around him to flee from the wrath to come. It was ultimately discovered by the church that he had an 'aptness to teach, and clear views of gospel doctrine.' Embarrassments 'were numerous, discouragements were great,' yet, amid them all, under the encouragements of brethren and the impulses of his own heart, he yielded to the impressive voice of Providence, and ultimately gave himself to the work of the ministry. He now had a family and was poor. The Church of Hedgeman River, which called him to be their pastor, purchased and gave him a little farm in Culpepper County, and gave him occasional help to cultivate it for the support of his family, so that he might go out and let other destitute sections

share with them the blessings of the gospel. He and a few others were all in Northern Virginia that occupied conditions of life at that time, and suitable gifts for evangelists. Large fields in this section were shrouded in midnight darkness. In these fields Elder Hickerson labored much, sowing the seed with 'tears,' from which *we* are now reaping fruit with 'joy.'

"He was of medium size; had a fine constitution; was comely in person; had a strong mind; indomitable courage and energy; was sound in the faith; stern in manner; uncompromising with error; and 'a scourge to the evil-doer.' He was, in an eminent degree, devoted to the service of Christ. He was regarded by the great leaders around him as a tower of strength. In the midst of his usefulness, he was suddenly cut off by an attack of cholera, leaving a widow and several children. His death occurred early in the present century. Those who surrounded his bed, testify that while agonizing with the most exquisite pain, his soul was in a transport of joy at the glorious prospect which faith opened before him.

"How such a man should be without a record for nearly sixty years is strange. It can only be accounted for by the fact, that his labors as an evangelist were intimately blended with those of Elders Fristoe, Mason, and Moore, who, in their day, formed a self-supporting phalanx of evangelists. When he fell, the others thought but little of raising monuments to the memory of the past; they were intensely engaged in battling with the powers of darkness. Scarcely a new ministerial recruit was added to their numbers till almost the last one of them had fallen. They often expressed great fears for the ark of God after their decease. Those of us who now occupy places in the kingdom of Christ, have generally but a faint conception of things as they were in those days.

"This general outline, which is sanctioned by the personal knowledge of the writer, suggests that Elder Hickerson acted a prominent part in the kingdom of Christ, and that a full and faithful record would be both pleasing and profitable to the living. But the materials for it are lost, until the books of the upper kingdom are opened and read for our information. Then, I hope,

we shall see this dear departed brother dressed in robes prepared for those who 'turn many to righteousness.'"

In addition to the above, we learn from Semple that his connection with Hedgeman River continued from its constitution, in 1791, to the time of his death, which occurred at Leesburg, January 28th, 1809. He was from home at the time, and his remains were conveyed to his weeping family two days after, and entombed near his own residence.

Jeremiah Moore, one of the giants of those days, concerning whom mention is made in the above sketch, says of him: "Brother Hickerson was eminent for piety, zeal, and laboriousness in the work of the ministry. He never lost sight of the precious doctrines of rich and sovereign grace. Few, very few, have made equal progress in Divine knowledge, who stand on the same ground with him."

The following lines were composed by Elder Moore, with reference to the painful event of Mr. Hickerson's death:—

Hark, hark! what solemn tidings roar!

What strains of grief we hear!

The mighty herald is no more,

And Zion drops the tear.

In mournful accents, she complains,

Ah, must the mighty fall!

And death, the tyrant, ever reign—

The grave consume us all?

Must prophets and apostles die,

And saints forever weep?

Must useful gifts and virtue lie

In death's eternal sleep?

No! faith forbids these mournful sighs,

And dries the flowing tear;

Sees saints from sleeping tombs arise,

And the great Judge appear.

Then shall the herald quit the tomb,

With shouts to sovereign grace;

The day of full reward is come,

And saints shall take their place.

At Christ's right hand his bride appears,  
 From sin and death released ;  
 Her eyes are washed from grief and tears,  
 Her soul is filled with peace.

Eternally his saints shall sing  
 His praise in lofty strains ;  
 And heaven with hallelujahs ring,  
 The Lord, the Saviour reigns.

### JESSE DAVIS.\*

ELDER JESSE DAVIS was once the pastor of the Hanover Church, in King George County, Virginia. But where he was born, or when, or at what time he was called to the care of the church, are all unknown to the writer. But the earliest recollections of his boyhood are associated with the fact that this stately, precise, white-haired old man was preacher to the people in King George. He recollects hearing that Elder Davis was converted through the instrumentality of Elder Toler, and was baptized by him ; and that Elder Davis married a Miss Downman, of Richmond County, by whom he had a family of children, all more or less known to the writer ; all dying before their father, except two.

The first serious impressions made on the young mind of the writer were made under the solemn funeral, and grove preaching of Elder Davis. The church was then small, and had no stated or settled house of worship, and no doubt many others were impressed by the devout manner of the old man, and by the solemn truths he uttered. That he did good there were then witnesses, but they are gone now, except one precious old man, who lived when last heard from ; Heaven bless him if he still lives, but if he, too, is gone, he is blessed indeed. Though the good that Elder Davis did was not very extensive, yet for many years his deport-

\* By Rev. L. Marders.

ment was so upright, that it won for him the highest regard from all classes of society. Few, perhaps, ever gained a higher stand in public estimation than Parson Davis, as he was called. A little above the ordinary size of men, upright in form, dignified in appearance, slow, precise, and impressive in his speech; perhaps too distant, yet affable, to all who approached him. His people loved him, and he moved in society a model of excellence. Alas! perhaps he was too popular, and came under that denunciation, "Woe be unto you when all men speak well of you." He might have been proud, too, spiritually proud—God knoweth. Such are the recollections of the writer concerning this old man of a past generation. Lifted up to the very pinnacle of the temple, alas! he cast himself down! O, woman, what hast thou done? Heaven bless all thy hallowed influences for good, and restrain all thy unhallowed influences for evil! Yes; he fell from a sublime height, and great indeed was the fall! "Uphold thou me, O Lord, lest I fall!" The cause seemed lost. But, no! that is God's; it does not depend on an arm of flesh.

There is a recuperative power in truth. Their leader fell; the church is roused; whole-souled, honest men of God are found to rally. May the names of Thomas White, William Minor, William Cahley, William Rose, Leir, and others, live. They came together to call on the Lord, and to act for their leader. They promptly excluded him, and God sent them help. A Templeman, a Neale, and last, though not least, a Montague appeared; the cause revived; an impetus was felt.

This took place about 1817. Elder Davis went with a broken spirit and contrite heart the residue of his days. A Christian, no doubt, he was; as a penitent one he was restored to the fellowship of the church and the exercise of his gifts. He was loved as a Christian brother, and sympathized with as one who needed sympathy to cheer his broken and bruised spirit. The exact period of his death the writer does not know, but suppose it to be somewhere about 1834 or 1835. He must have been upwards of eighty years of age, and had been, probably, more than fifty years in the ministry. "He maketh the crooked straight, and bringeth light out of darkness."

## GRIFFITH DICKENSON.

WE are indebted to the pen of Rev. J. W. McCown for the facts necessary to make up the following sketch. With a few additions, it is inserted as furnished by him. Not a few of the older brethren of the Roanoke Association yet live to attest to the truthfulness of this memorial.

This eminently pious and devoted servant of God was born August 8th, 1757, in Hanover County, Virginia, of respectable parentage. But few years of his life were passed at the place of his birth. An unfortunate second marriage of his father led to his departure, at the age of twelve, from the paternal home. He found refuge in the house of a kind-hearted mechanic, whose trade he learned, and with whom he remained until his eighteenth year. Being thrown upon his own resources, he spent a year in seeking suitable employment; and finding it difficult to procure any, he, in March, 1778, enlisted in the Continental army, being then nearly nineteen years old. He was ordered to the Southern department, and served successively under Generals Howe, Lincoln, Gates, and Greene, in Georgia, Virginia, and the Carolinas. In his old age, his conversation was enriched with reminiscences and anecdotes of that trying and arduous service. His details of the laborious campaigns of Gates and Greene in the Carolinas were especially interesting. And as he recounted the hair-breadth escapes of himself and his fellow-soldiers, or the brilliant military movements of his commanders, the ardor of a Christian warrior and a patriot shone in his flashing eyes.

Mr. Dickenson's term of service expired a few days before the battle of Guilford. He returned to his native county, but had not long been there when he heard of the critical situation of the British army, which had now reached Virginia. Obeying the voice of his old commander, and procuring a commissary's commission, he forthwith joined the army before Yorktown. The surrender of Cornwallis having virtually put an end to the war, Mr. D. was again discharged, and, in the winter of 1781, took a

final leave of the army, having for more than three years bore arms in the cause of liberty.

After leaving the army, Mr. D. having visited a brother residing in Franklin County, resolved to settle in that part of Virginia. His business, however, frequently called him to visit Pittsylvania, where he became acquainted with, and, in 1785, married Miss Susannah Shelton, who was for almost half a century the sympathizing sharer of his joys and sorrows.

It is not known to the writer at what precise time Mr. Dickenson became a subject of Divine grace. He always referred his first religious impressions to his soldier-life, the dangers of which often extorted from him vows of future amendment and devotion to God, in return for Divine protection in the day of battle. But these vows were as often broken as made; and he continued an alien from God until a few years before the beginning of the present century, when he became really convicted of sin. This event was brought about by the preaching of John Jenkins. His convictions were pungent, and his mental distress almost overpowering. He was accustomed to refer, in his sermons, with great ingenuousness, to this period of his life; describing it as a scene of protracted spiritual conflict, of alternate exaltation and abasement, and of mingled light and darkness. The poignancy of his anguish was greatly increased by the recollection of his many broken vows and aggravated sins against light and knowledge. But after a long effort to establish his own righteousness, he was, at length, induced to accept the righteousness of Christ, and to realize that man is "justified by faith, without the deeds of the law." He was baptized and became a member of Whitethorn Church.

In the year 1800, a portion of the members of Whitethorn Church withdrew and formed the present Greenfield Church in Pittsylvania. Among these was Mr. D., who was appointed clerk of the church. The same year he was licensed to preach. In February, 1802, the church appointed a day to consider Mr. Dickenson's call to, and qualifications for the ministry. The conclusion was, that "God had called and qualified him thereunto;" and a presbytery was called to ordain him. On Friday, the 10th of June, 1802, the presbytery, consisting of Elders John

Jenkins, James Hurt, and James Tompkins, met, and resolved to ordain him. Saturday was spent in solemn fasting and prayer, and on the Sabbath the service of ordination was performed. At their July meeting, in the same year, the church resolved "to spend the time, till their next meeting, in prayer to Almighty God that he would send them a suitable under-shepherd." The result of their prayer and conversation was a unanimous call to Elder Dickenson to become their pastor. He accepted and remained their pastor till his death, a period of forty-one years. The church was composed of many who were Baptists before the Revolution. The church greatly prospered. In 1813 the membership increased from twenty to one hundred and twenty-five.

He was an excellent disciplinarian; the church had frequent days of fasting and prayer. It is an interesting fact that, under his direction, at almost every church-meeting, some member would bring forward a "*query*" concerning some doctrine or passage of Scripture, or point of discipline.

Elder Dickenson was pastor of other churches; those at Riceville and Republican Grove, among others, shared his ministerial services. He performed also much labor in traveling into different sections, preaching the Word. For several years he presided over the Roanoke Association as its Moderator, and exercised a large and good influence.

The subject of this sketch gave evidence of exemplary piety. All regarded him as a decided Christian man. He enjoyed not in early life the advantages of education, but with sound, good sense, and respectable preaching talent, he commended himself to his churches and congregations as one who sought to do them good. His simplicity of character, amiable manners, sympathizing heart, made him the object of universal respect and esteem.

His genial temper and unaffected good humor brought him in constant demand at weddings, and his gentle and sympathizing heart led him constantly to the bedside of the sick and dying. His house was the home of ministers. Industrious and enterprising, his life was an excellent commentary on the wise man's words, "the thoughts of the diligent tend only to plenteousness." In early life he passed through many hardships, but in later years many friends and abundance of earthly good surrounded him.



In the contest between the mission and anti-mission parties, Elder Dickenson took the liberal side. We cannot properly appreciate the trials of those who, in places remote from cities and centres of information, combated the ignorance of those days. Elder Dickenson faithfully stood up for large Christian enterprise, in the diffusion of evangelical truth.

He continued to preach nearly to the close of his life, though in his last days much afflicted with painful disease. His spiritual graces increased in lustre as his body declined. His faith was undimmed, and his joy often reached to ecstasy in his last illness. About a year before his death he began gradually to decline. Age was creeping on and undermining his robust frame, but his soul was bright as ever. His sight failed, and he became almost blind, but as long as he could move he would not omit family worship. At length he became entirely prostrated, and his mind, sympathizing with an aged body, became somewhat debilitated; but his faith was strong as ever. He talked cheerfully of death, and bore testimony to the power of religion to support in the hour of death, beseeching all who saw him to prepare to meet God. Thus he slowly sank into the arms of death. His feeble life flickered on, until, on the sixteenth day of October, 1843, being eighty-six years old, and ripe for heaven, with his hand resting on the head of his favorite great-grandchild, he peacefully died.

“ So fades a summer cloud away ;  
So sinks the gale when storms are o'er ;  
So gently shuts the eye of day ;  
So dies a wave along the shore.”

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## LEWIS CHADOIN.

THE author remembers with lively interest an occasional interview with the humble, simple-hearted Chadoin; when his pilgrimage nearly closed, he was still waiting upon God, and aiming to honor him. He was truly a good man, esteemed by all as

such, though his pulpit talents were not such as to excite special attention. We present, in his own language, the leading exercises of his mind in being led to a knowledge of the truth. It is the substance of a statement made by him, in the *Richmond Enquirer*, the oldest political paper in Virginia, and one of the oldest in the United States. It was written chiefly for the benefit of his numerous friends and relatives, with whom he had, as he said, no better means of communicating:—

“I was born in the County of Chesterfield, in A.D. 1754, and am now a resident of Goochland County, Virginia. When about fourteen years of age, I was greatly concerned on the subject of religion; so much so, that for seven years my mind was almost wholly occupied with it. During the latter part of the seventh year, I felt afraid that God would never pardon my sins, but came to this resolution, that although there might not be forgiveness for me, yet would I die, seeking the pardoning love of God. Greatly was I impressed; great, indeed, was my burden; but the Lord enabled me to believe; and when I thus believed, my burden was gone. I felt happy beyond expression. I felt that I could have persuaded the whole world to believe.

“For three months after this period, my mind was so occupied with religion, that the whole amount of time spent in thinking of other matters did not, I think, amount to a single day. After this my peace of mind was interrupted for about one year.

“I was then called on to discharge the duties of a soldier in the revolutionary war, which I did for one year. After my return home, I felt it my duty to engage in the work of the ministry; but being poor and unlearned, I labored to remove this impression for two years. It seemed, however, that I could not be happy without making an effort to discharge a duty which now seemed still more plain. The effort was made; the Lord removed all difficulties, and I was set fully at liberty. For the last fifty-three years I have been laboring to call sinners to repentance.

“In the first place, I built upon Christ, believed faith and repentance necessary to salvation, and have never since changed my views. I have, in no instance, had a stipulated salary for ministerial services, but have always been satisfied with such free-will offerings as brethren or friends might give. I have joined

in matrimony six hundred and twenty-five couples; have preached more than five hundred funeral sermons; and, although in my eighty-fourth year, can, by the blessing of God, ride ten miles and preach two sermons the same day."

This was addressed to the editor of the *Enquirer*, from his residence in Goochland County, December 1st, 1837. He lived, still to proclaim the Saviour he loved, several years, and then fell asleep. His death occurred January 4th, 1845, being nearly ninety-one years old.

For many years he preached monthly at Cartersville. An incident is related concerning him at that place. During a long, dry season, he was observed to pray very fervently that God would send rain upon the earth; and the same afternoon a refreshing shower descended, to the joy of all. Although there may have been no special connection of his prayer with the fall of the rain, yet the people, many of them unconverted, had so much confidence *in him*, that they made up a contribution of fifty dollars and presented to him.

His funeral sermon was preached by Elder Andrew Broaddus, from the words, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." He closed his discourse in the following language:—

"He who restored Lazarus to a state of mortal life, can cause this mortal to put on immortality, and his promise is pledged for the glorious consummation. The rainbow of hope is struck on the dark cloud of death; it bestrides the graves of all believers; the blessed token of an approaching morning of cloudless light, a day of endless peace and joy. Let me remind you that our old brother shall rise again. Humble and unpretending in his course, his life was watched, and his death was marked, by the Great Shepherd and Keeper of grace. He was the friend of Jesus. He now sleeps; but the Redeemer comes to awake him out of sleep."

## WILLIAM A. WRIGHT.\*

ELDER WILLIAM A. WRIGHT was born in Accomac County, Virginia, in 1819. He joined the church in his native county at the age of nineteen, and was shortly afterwards impelled by the love of Christ to devote himself to the Christian ministry. Preparatory to this great work, he spent six years in Hamilton Literary and Theological Seminary, New York. He graduated in 1846. Was ordained and settled as pastor with the Union and Providence Churches, Gloucester, Virginia, in 1847. With them he continued till the close of his life, in 1856.

Elder Wright was a most devoted servant of God. While a student, he never lost sight of the work to which he had consecrated his life; and all his vacations were spent in laboring in his Master's vineyard. As a pastor, to promote the cause of Christ seemed to be the object of his life. He sacrificed ease, pleasure, and position, to serve the churches of which he had the care. They were small and feeble, but these facts seemed the more to endear them to his heart, and enlist his energies for their prosperity.

During the latter part of his life he suffered great bodily affliction, resulting in the loss of his voice. When thus deprived of the power of speech, he preached Christ by circulating the Word of God from house to house. Though limited in the sphere of his labors, his influence was very valuable. Among other results of his ministry, Brother Johnson, of North Carolina, a very acceptable and useful minister, formerly of the Methodist Protestant denomination, was led to an investigation, which resulted in a change of views and to a union with a Baptist church. The writer visited Brother Wright in his last illness, and found him calmly awaiting his change. Not a cloud seemed to obstruct his view, nor a difficulty his passage into the heavenly world. He said: "I know in whom I have trusted." He took his little boy, his only son, into his arms, and his only prayer on that occasion for the child was, that God would make him a *good* Baptist

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\* By Rev. A. F. Scott.

minister. According to his request, he was buried at the Meeting-house of Providence Church, and a neat monument has been erected to his memory, with the following inscription:—

“In memory of our first pastor, Elder William A. Wright, the church and congregation at Providence have erected this stone. He was born in Accomac County, Virginia, in 1819, ordained and settled with us in 1847, and died 1856, aged thirty-seven years.

“‘For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’ Romans, viii. 18.”

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### JOHN C. HERNDON.\*

JOHN C. HERNDON was born in Fauquier County, Virginia, December 16th, 1782. His father's name was John Herndon; his mother's maiden name, Sarah Chapman; she was a widow Mountjoy when married to Mr. Herndon. The parents were not wealthy, though in comfortable circumstances, and much beloved and respected. They had five children, three sons and two daughters: John C., Alvin, and Traverse. The two last mentioned moved to Kentucky in an early day. The daughters, Nancy and Elizabeth, married, lived, and died in Virginia.

The subject of this sketch, when about twenty-two years of age, professed faith in Christ, and was baptized by Elder William Grinstead, then pastor of Long Branch Church, and soon after, with Elder George Love, was elected deacon of that church.

The next important event in his history was his union in marriage with Miss Alice Nutt, the daughter of Mr. Richard Nutt, and Elizabeth, his wife, of the same county. Her parents were Presbyterians. Alice was not a member of any church. It was not long before she also professed faith in Christ and united with the same church as her husband, and was baptized by Elder Robert Latham, who had taken the pastoral care of the church. She was awakened under the preaching of Henry Toler.

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\* By Rev. R. N. Herndon.

This union proved to be one of great happiness to both. With mutual attachment, as husband and wife, and united in the great principles of evangelical truth, they were bound together by the strongest ties. Truly did they sympathize with each other in the joys and sorrows of life. For about twenty years after his marriage he was engaged in teaching school. He educated the most of his children; and as an evidence of his popularity as a teacher, he never changed his location or his school. This, with a small farm which he had purchased, made a support for his family.

Elder H. and his wife, Alice, were the parents of twenty children, eleven sons and nine daughters, out of which, four sons become ministers of the gospel, of the same church with their parents. All that have made a profession have joined the Baptists. Henry and Traverse have been called to their reward on high. Henry T. died, January 11th, 1834; Traverse D., September 10th, 1854. Only ten of the children survive.

There were some features in the character of Elder Herndon which were striking. He was a very decided man. He governed his children with great firmness and affection. The words of his mouth were the law, ultimate and final. His discipline was most affectionate, as well as judicious, in all the departments of life. In the family, in the school, and in the church, it was enough for his children to know the will of their father. His religious life was marked by firmness, consistency, devotion, zeal, and benevolence. A custom with him, in which he showed the deep interest he felt for the religious training of his children, was to assemble them every Lord's day, and hearing them read the Holy Scriptures, himself joining in the service; it was done, generally, immediately after worship in the family.

The writer well remembers hearing him say to a minister: "Brother L., the greatest desire I have on earth, is that my children may be Christians." Another incident I will mention. He and his associate deacon, (Brother Love,) were, for a long time, the only male members in the church who attended the prayer-meeting, and, very frequently, the *only members*; but they were not discouraged. They met alone at the house of God on one occasion, and covenanted together that they would meet there, as long as life and health were granted them, on every Lord's day, and

pray for the prosperity of Zion and the blessing of God upon their families and neighbors. In the years 1828 and 1829, they were gloriously visited by the outpouring of the spirit of God, under the ministry of Elder William F. Broaddus. They and their families and their neighbors shared greatly in the work. More than one hundred souls were gathered in the fold of Christ. Indeed, there was a continued revival of religion for several years. This inspired these aged servants to encourage young brethren who began to exhort and hold prayer-meetings in various neighborhoods. The church finally ordained to the gospel ministry these two men of God, after they had filled the office of deacons well for twenty-five years. Elder Herndon was called to the church which worshiped at Antioch, in Prince William County, and there his labors were again blessed.

In the providence of God, he conceived it to be his duty, for several reasons, to remove to the West. One was, that by becoming surety for another, he had sustained loss in property; besides, he thought his children would be benefited by removal to the fertile West. The struggle was hard to cut loose from his brethren and long-tried friends.

But this was only preparatory to severer trials. Stopping awhile in Kentucky, with an only brother, he was called to give up the companion of his youth and riper years, the mother of all his children, and to pursue his future pilgrimage through life alone. She died, September 12th, 1838, with a firm reliance on the Saviour and his finished righteousness, as her only hope of acceptance. Her counsels were, as they had been, of the most faithful kind to her children and all around. Her remains rest in Anderson County, Kentucky, in the family burying-place of Edward Mountjoy, half-brother of Elder Herndon.

He purposed to go to Missouri, and pursued his journey with a heavy heart; but that heart was fixed, trusting in the Lord. He left behind his loved one, to sleep until the resurrection morn. He reached, finally, his destination, and could say, with Jacob, "Hitherto hath the Lord helped me."

Settling himself in Missouri, he commenced preaching the gospel to some destitute churches. But his trials were not at an end; he was very soon called to follow several of his children, and

servants, and connections, to the tomb. His own health also began to give way. He became permanently located in Lincoln County, a few miles from the county town, still laboring in the gospel. From this time until his death his health gradually declined, until, toward the close of the year 1847, he was called to his reward on high. He died as he lived, calmly and fully persuaded that salvation was found only through the mediation and atonement of Jesus Christ.

In conclusion, it is due to say, that he cordially sympathized with the great benevolent movements of the age for the spread of the gospel at home and abroad, and willingly contributed of his substance to carry out these benevolent designs. His remains sleep, in Lincoln County, at his late residence, with two sons, James and Samuel, and a loved daughter, Ann, to await the sound of the last trumpet.

In connection with this sketch, it will not be improper to refer to his fourth son, Henry T. Herndon, now deceased.

He was born December 12th, 1812, and, as a youth, was cheerful, open, and bland in his disposition; made a profession of religion when about eighteen years of age, and was a devoted young Christian, intelligent, and very useful; soon became a zealous exhorter at prayer and other meetings for religious purposes. The church, seeing that his gifts were more than ordinary, licensed him to preach the gospel, and he forthwith bent all his energies to his great mission, making arrangements to pursue a regular classical course of education in the Virginia Baptist Seminary, now Richmond College. He was making a little tour from home, in an adjoining county, and being caught in a snow-storm, rode home, facing the storm, and took a cold, which terminated in pleurisy. In eleven days he was called to his reward in heaven. He expressed an earnest desire to live, during his sickness, simply that he might be useful and serve the cause of his Lord and Master. In his death, his family were deeply afflicted. One sister was led, by this event, to seek refuge in that Saviour who was his hope, his salvation, and his all. Henry was regarded as having more talent than either of his brothers. He lies in the burial-place of his mother's family, in Fauquier County. He died, January 11th, 1834. Thus ended a short but useful life in the cause of his Divine Master.



## JOHN CHURCHILL GORDON.

WITH pleasure we insert the following tribute to the memory of one of our most godly ministers, from the pen of Rev. Thornton Stringfellow. It furnishes such a record as will reflect honor on the gospel, and on Jesus Christ, the author of the gospel:—

ELDER GORDON was born in the County of Orange, of highly respectable parents. He died in the County of Culpepper, in 1847, aged sixty-nine years.

The opportunity was afforded him for a good education; but he had no literary taste; made no progress in studies; and, with very small attainments, entered upon the stage of life a man of pleasure.

When he was about twenty-one years of age, he married a Miss Herndon, and took his station in society in the midst of highly respectable and wealthy acquaintances. They formed a social circle of weekly visitors. Their social gatherings were taxed for every amusement, sanctioned by the standard of polite intercourse among gentlemen of that day.

While thus indulging in all that can call off the heart from God and fill it with the pleasurable enchantments of earth, an event occurred, which was made the means of his salvation.

While seated around the card-table, which was a consecrated source of amusement in this circle of friends, intelligence was brought to him that his beloved son had fallen into the mill-race and was drowned. It pleased God, in an instant, to embody in this event, and to apply to his heart so much of Divine truth, that never after, for one instant, was he able to look upon himself or the world, or his relation to God, in the light to which his mind had been accustomed. On the contrary, a view of sin in its true nature; the law of God in its immaculate purity; and Divine justice in its awful sanctions, struck him dead to all hopes of mercy, and he went home weeping more keenly for his own lost condition than for the dear boy that he was soon to embrace in the icy arms of death.

His mind was astonishingly enlightened in the twinkling of an eye, and his feelings wholly absorbed with a sense of his lost condition. For about a week light was increasing; sin was reviving; and he was dying. In that time he reached a view of the Divine perfections, and the nature of the Divine law, which forbade a hope that he could escape its curse. There was no kind friend to throw a ray of gospel light into the darkness which surrounded him. Guilt, despair, and the fearful looking for of judgment and of God's fiery indignation preyed upon his soul.

His condition soon became the subject of conversation. Among his friends there were two at some distance from him, who had been a short time before suddenly arrested by the spirit of God and led to the Saviour. They heard of his distress; agreed to visit and try to comfort him with the comfort wherewith they were comforted of God.

Just before they reached his house, the Comforter, the Holy Spirit, in a most remarkable manner, took of the things of Jesus and showed them to him in all their fullness and sufficiency, for the putting away of sin and for the justification of the ungodly. When his two friends arrived at his house, a meeting took place akin to that which belongs to the upper kingdom. They reveled in the love of God, and in the bright shining of the Sun of righteousness. They found themselves in a new world, and were filled with a peace that passed all understanding; with a joy that was unspeakable and full of glory. Mr. Gordon thought that the days of his mourning were ended; that sin and sorrow were to be unknown to him in the future. Having bathed in a sea of love, his two friends, who were a little older in the world of light than himself, were asked, each one in turn, to pray before they laid down. They both excused themselves, (though both men of gifts, and one of them afterwards a distinguished preacher.) Mr. Gordon could not consent to retire to bed without prayer, and knelt down and prayed with great fervor; and never, to the day of his death, did he fail to do likewise. He delighted in prayer as long as he lived.

He commenced at once exhorting all men everywhere to repent, and to look to the Lord Jesus Christ for salvation.

He was unacquainted with the Baptists. They were much

spoken against. His mother was a Presbyterian; his ancestry belonged to that church.

Organized Christianity in his section of country had taken no form so offensive to worldly pride as that of the Baptists. It was well calculated, therefore, to test godly simplicity and sincerity.

Under the guidance of that precious Word, which he had adopted as his counselor, Mr. Gordon was led to seek out a plain old man who was showing to men the way of salvation, and was baptized by him at a place where there was no church organized.

It is not known to the writer that he united with any church until one was formed at Zion, about twenty miles from him, in the County of Orange. By this church he was ordained and called to be their pastor. Here, I think, his membership remained until death.

This dear brother, with a very limited education and quite moderate gifts, accomplished more in the kingdom of Christ than falls to the lot of most men, whatever may be their attainments in knowledge, or their zeal for the Saviour. His success was eminently from God. To know what it was that God was pleased to bless would furnish encouragements for others to go and do likewise.

Soon after he was ordained and took charge of Zion, he was called to take charge of Mount Poney, Pisgah, and Zoar. They lay from twelve to twenty miles from him. All these churches he served until his death. During the many years he served them, no man in the same fields ever commanded such congregations in point of numbers. These congregations were made up regularly with a fair proportion of persons from every class in society; and every class seemed equally pleased and profited by his ministry.

This is a stand-point from which a mystery appears. Here is a man who, for more than thirty years, with limited gifts and slight acquirements, secures the unwearied attention of the most intellectual and the most lowly, and all grades which lie between. In addition to which, accessions to the churches he served went on regularly through his whole ministry, from every class of his hearers. And not only so, but time demonstrated that the assortment of materials for building up his churches was made with a discriminating judgment, which is not the common property of

much greater men. They generally proved to be lively stones that would bear a polish.

How are we to account for the untiring attention of all classes of society upon the ministry of such a man for such a length of time? Was it owing to the assiduity with which he gathered up and retailed the gems of greater minds than his own? No! he never borrowed. Was it, then, owing to some remarkable talent for originating something new? No! the man who heard him once heard substantially all he would ever hear. Two prominent facts present themselves in his ministry that may account for that which seems unaccountable. The first fact is, that scarcely one human being ever started to hear him preach who did not find him in his place. Failing in this habit of punctuality has rendered much greater men comparatively useless. Punctuality in pastoral labors generally grows out of love. Love is the element which God uses extensively in building up his kingdom.

So ardently did Elder Gordon love his brethren to whom he ministered, and so desirous was he to meet them, that often his impatience for the time appointed to arrive was visible to all about him.

The second fact is, that he carried Jesus Christ into the pulpit with him. He went there to speak of Him as the chief among ten thousand, and altogether lovely to his people, to hold him forth as a Saviour for sinners,—for sinners who were in a condition which he well understood. He deeply sympathized with lost sinners. He stood before his hearers in the adornings of unaffected humility and dignified sincerity, which won the listening mind from everything but the one thing needful. That one thing he presented in simple grandeur which commended it to every man's conscience in the sight of God, however often he might have had his attention called to it before.

And how are we to account for that other distinguishing trait in Elder Gordon which contributed so largely to his success, and which is to be seen in the selection of materials for God's spiritual temple?

The source of his great success in this particular was partly owing to the absence of all desire to swell numbers. This was not a weakness with Elder Gordon. It was also to be found, in

part, in the careful analysis to which the high and the low, the rich and the poor, were alike subjected by him; and in the familiar acquaintance he made with all the secret movements of the Holy Spirit upon the hearts of the people who waited on his ministry. In the most unobtrusive, affectionate, and respectable manner, the cottage and the palace were alike visited by him. Such was his native politeness, that all classes loved his company and felt easy in his presence. Such was his gentleness and tenderness, that he gained access to every impulse which truth awakened, and watched with diligence its sanctifying tendency upon the opening character. Hence, he seldom judged a work of grace by disclosures which, for the first time, were made at the bar of the church. In a manner peculiar to himself, he won the confidence and affection of every anxious soul in his congregations, whether high or low. And, from the disclosures thus obtained, he had opportunities afforded him of dealing out advice and counsel, which *guarded* them against dangers and *guided* them to the Saviour.

While his life was devoted to fields of labor at a considerable distance from him, and which unavoidably consumed much of his time, yet, with but little aid from abroad, he raised a large family of children and accumulated a large estate. His children he trained up in the nurture and admonition of the Lord, maintaining rigidly over them the authority which love sanctions; and secured from them the perfect subordination which love yields. The crowning glory of his labors in this department, was the union of each child to the Saviour, endowed with the qualities and qualifications which fitted each one for a useful place in his kingdom and an honorable place in the world.

His servants were subjected to a government which had its sanction in love to God and good-will to them. They were rigidly restrained in their evil propensities, and trained up in the knowledge and practice of that which was good. The result was mutual love. That love showed itself, on both sides, to be strong when he was dying.

The various duties growing out of such a condition in life as he occupied, the cares to be encountered, the unavoidable draught upon his mental and physical energies, would seem to involve

almost the certainty of shipwreck in the great mission which he had undertaken. But that was very far from being the case. This is to be accounted for from a peculiar trait in his character, that deserves to be noticed. He had a proper time and a proper place for everything. He had a time to attend to all that belonged to the world. He had a place, consecrated by the Word of God, for the world, (Eccls. iii. 11,) and in that place he put the world. That place was in his heart; but it was very far below the place occupied by the Saviour. Worldly business, with Elder Gordon, was a religious service. Whatever he did was designed for the glory of God. When the time came to attend to ministerial duties, he was able, through grace, to lay the world down; to withdraw from it his energies; to suspend his cares; and to breathe in quietness the atmosphere of the upper kingdom. He was enabled, also, when drawn off by his pastoral labors from home, to commit with confidence all his secular interests to God without anxiety, until the business of his Master was accomplished. These seasons of absence from the world were to him times of refreshing, when he mounted up as on wings of eagles, and soared above and beyond *all his earthly world*.

When he was called to exchange those higher enjoyments, which came through the consecrated channels of the spiritual kingdom, for those which come through the channels of devotion to earthly business, he lost not a moment in assuming the responsibilities of his earthly position and devoting himself afresh to the duties of domestic life, doing everything in its proper time, and keeping everything in its proper place. Hence he prospered, and was blest of God in everything he put his hand to; both as a Christian minister and the head of a large family. His children, when raised, married happily; were patterns of piety and valuable members of society.

In addition to unexampled success in his regular ministerial duties, he had great success in a course of ministerial labor which was almost peculiar to himself.

It has long been a custom with the Baptists to have protracted meetings. These meetings have been the means of large additions to our numbers; and in proportion as distinguished ministers have been secured and heralded beforehand to conduct them,

in something like the same proportion has the community been excited to attend them, and in a corresponding measure has been the increase of our members. Elder Gordon seems to have discovered by intuition that danger was to be apprehended from such a custom, and did not encourage it. But few ministers, however, labored more in protracted meetings than he did; yet it was seldom known to himself or anybody else, when or where they would be held, until they were in progress. If, at his regular meetings, he felt in himself, or saw in others what strongly suggested the propriety of protracting his meeting, he yielded at once to the suggestion, and labored on until satisfied from his judgment that his duty to Christ for that occasion was fulfilled. He frequently labored alone for many days; but the progressive results of such meetings often brought him ministerial aid.

These meetings differed from those rendered interesting by the *distinguished* gifts of their conductors. They were attended by all such as were disposed to receive the truth in the love of it. They were solemn and impressive, and were conducted with great simplicity and fervor. The presence and power of the Lord were often displayed at these meetings in a striking manner. Those who left them in need of sympathy, encouragement, and instruction, were subsequently attended to as opportunities were afforded.

Elder Gordon was a man of remarkable humility and of sterling integrity. To the afflicted in heart he was tender, but faithful in reproof.

He had a benevolent heart, and was truly a father to the fatherless and a friend to the poor.

He was sound in doctrine, and a pattern of plainness and Christian propriety in all his conduct.

His influence was great, and always used with good judgment. But few have died leaving more seals to their ministry, or gathered in and built up while living more healthy bodies of organized piety, than the churches of Elder Gordon.

Under the transporting influence of faith, he longed, as death approached, to depart and be with Christ. He will be remembered affectionately by great numbers while memory holds her seat.

In addition to the just and well-prepared exhibition of character furnished above, by Elder Stringfellow, it will not be improper

to notice more strongly the perfect freedom of Mr. Gordon from everything like suspicion and jealousy, in mingling with his Christian brethren. Without guile himself, he was ready to confide in others, and always rejoiced in the success and reputation of more learned and able men.

We close this biography by an extract from the funeral discourse, delivered by Elder Cumberland George, at one of the churches served by Elder Gordon:—

“I beg to detain the congregation a few moments longer, by alluding to that dispensation of God’s providence which has removed from this pulpit, from this church and congregation, and from his labors on earth, our much loved friend and brother, Elder John C. Gordon. In alluding to his departure from among us, I mean not to praise him; his praise is in the churches where he labored and in the circles where he moved. His name and his memory are recorded in his works of faith and labors of love, and are enshrined in the tender affections and imperishable regards of many Christian spirits. Though I honor his memory, I will not commend him; for his record is on high and his witness is in heaven. He has finished his course, his race is run; and while our confidence in his Christian character, and, consequently, in the glory of his destiny, has borne our thoughts along to the pearly gates of the New Jerusalem, we return, for a moment, to linger about the theatre of his earthly performances, to adore the grace of our Lord and Master in his doings with his servant.

“Your acquaintance with our departed brother makes it unnecessary for me to say much. Our friend was possessed, in a high degree, of what is called common sense. The soundness of his judgment and the discrimination of his understanding, led him to a course of cautious circumspection that told with great power upon his usefulness. Although a man of but ordinary personal appearance; not possessed of the charms of a fine elocution; with intellectual powers not remarkable for their brilliancy, and with but few scientific acquirements; by his knowledge of human nature; his knowledge of the depths of Satan; and, above all, his knowledge of God in the office-work of Mediator; by his simple heart-piety; his uncompromising integrity of character; by his untiring zeal for God and his truth,—the Head of the



church made him extensively useful in his cause and kingdom. To God be the glory! Thus, after a course of labor running through more than the third of a century, and almost upon the verge of threescore years and ten, his pilgrimage was closed in peace with man, and in the joyful hope of eternal life in the unseen world. If the duty were mine to make the inscription upon the stone which will designate the spot where lies his body, from all that I have known of him, and of the success of his ministry, I should write, 'John C. Gordon was a good man, and much people was added unto the Lord.'"

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#### E. S. AMORY.\*

ELDER AMORY was a native of King and Queen County. Converted early in life, he was baptized by his relative, Elder John Spencer, and became a member of Pocorone Church, under his pastoral care. By that church he was ordained to the work of the ministry. For several years his labors were devoted to that church, and to churches in the adjoining County of Gloucester.

Removing to York County, he became successively pastor of Grafton, Warwick, and Bethel Churches. Of the two last named he was pastor at the time of his demise. Though confined to secular pursuits the chief portion of his time, he labored zealously and assiduously to promote their spiritual interests. His labors were not in vain. God blessed his efforts for the conversion of souls, and the churches were much strengthened and increased under his ministry. Times of refreshing were experienced, and many were added to their number.

His heart was in his work. His preaching was plain, pointed, and practical. His great aim was to save the souls of his fellow-men. As a minister, he was zealous, pious, devoted. He was ready to every good word and work. All the benevolent enterprises of the day found in him a steady and attached friend. He was especially earnest and zealous in his advocacy of the cause of

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\* By Rev. S. Jones.

temperance. He saw and lamented the evils arising from the use of intoxicating liquors, and omitted no opportunity of warning his fellow-men against the insidious foe. As a minister, he had a good report of those without the church; as a Christian, he was circumspect and devout—blameless in his life and conversation; as a citizen, he was universally respected. Affable, courteous, sincere, he secured their high regard; as a proof, under the new constitution, he was elected to the responsible office of county clerk. As a husband and parent, he worthily fulfilled his relative duties, and by his family was tenderly beloved.

Elder Amory's health, during a considerable period, had been much impaired, and, at times, rendered him incapable of discharging his pastoral duties. Repeated attacks reduced his system, and at last, while comparatively young, closed his life and labors. That gospel which had been his theme in the pulpit, sustained him in a dying hour. He has doubtless been removed from the church militant to the church triumphant; and though, with his churches, his family, and the community in which he lived, we feel and lament his departure as a heavy loss, yet we sorrow not as those without hope, for we believe he will receive the reward of a faithful minister and disciple in the approving plaudit of his Saviour.

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### JESSE HAMILTON GOSS.

ELDER GOSS was for many years one of the most prominent and useful ministers of the Union Association. He was born about the year 1770, probably in Orange or Albemarle County. In early life he knew the power of God's grace unto salvation, and soon began to proclaim its richness and fullness to his fellow-men. At Carter's Run and Blue Run, in Orange County, he exercised his ministry for some time, the pastorate of the latter having been assumed about the year 1794. In 1802 he was favored in his work with a season of refreshing from the Divine presence. Somewhere about the year 1804 he deemed it his duty to remove to Western Virginia, and located himself in Harrison County.

This new field, then comparatively uncultivated and rugged, he entered with the purpose of exercising all his influence to render fruitful. He became the pastor of Simpson's Creek and Salem Churches, laboring among them with fidelity and success.

In a notice given of his work by one who knew him well, it is said: "In his early labors, while he yet retained the active powers of youth and manhood, he was exceedingly useful in winning souls to Christ; and was greatly instrumental in the establishment of a number of the churches in this region of country."

During a part of his ministerial career he was accustomed to travel extensively, preaching the Word, not only in Western and Eastern Virginia, but in Ohio, Missouri, Kentucky, Tennessee, and Georgia. Thousands of miles were thus passed in these annual missionary tours, not by railroad or steamers, but on horseback. An incredible amount of work must thus have been performed by him.

His style of preaching was accurate and clear. Although making no pretensions to classical education, he had, by a course of studious habits, made himself a tolerable master of the English language. Having taught school during a portion of his life, attention had been given to various branches of study, and thus his attainments were more than ordinary. He was doctrinal in his preaching, but not so as to disregard the experimental and practical.

He was twice married. His first wife was from Eastern, his second, a Miss Preston, from Western Virginia. He had no children by either marriage.

After laboring more than fifty years in the ministry, he was called away by death, on the 6th of April, 1839, at his residence, five miles east of Clarksburg, Harrison County, Virginia. "In this event," says one of the ministers of that region, "Western Virginia sustained an irreparable loss, for he was a good man; an able, active, and useful minister of the sanctuary. If any man has a right to be thankful to God for sending him to Western Virginia, it is I; for, by a sermon preached by him at Centre Branch Meeting-house, in 1827, I was made sensible of my lost condition as a sinner. It eventually proved the means of my conversion to God. I had the unspeakable pleasure of being baptized by him,

just six weeks from the day on which I was awakened. Brother Goss also assisted in my ordination, August 10th, 1832."

Eternity alone will develop the amount of blessed influence exercised by this man of God. Well may the churches be thankful for such men, and earnestly pray that, as they pass away, their places may be filled by such as breathe their spirit and imitate their example.

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### ANDREW BROADDUS.

ALTHOUGH a memoir of ANDREW BROADDUS, well-written and faithful, has already been published, it seems inappropriate to suffer his name and labors to receive no notice in a work like this. An abler pencil has indeed sketched his character, but in this collection of moral portraits we are not willing that his should be unseen. It would have been to us gratifying if the biography already prepared could have been transferred to this volume, but as it might interfere with the circulation of the book in which it is now found, we did not dare to ask the privilege. It will remain for us to present a brief sketch, that the name of Broaddus may be linked with the noble men who made up the Baptist ministry of Virginia, and that together, as in life, they may perpetuate an influence which shall be to the glory of their Divine Redeemer.

The task we have undertaken is a pleasant one. The admiration felt for his talents as an orator, and for his character as a Christian brother, will have its influence as we trace the record of his life. But it is not designed to write a mere eulogy. As far as possible it is proposed to present a true representation of the man, the Christian, and the preacher.

Mr. Broaddus was of Welsh extraction. His grandfather settled in the County of Caroline about the year 1717. John Broaddus, his father, was permanently a resident of the same county, engaging first in the employment of teaching, and afterwards in the cultivation of his farm. He seems to have been a man of great decision and energy of character. Not only in

respect to business matters, but as a religionist, were these peculiarities evinced. His predilections for the Episcopal polity were strongly marked, he being connected with that church, and ready to defend its ritual. He engaged with interest in the exciting scenes of the Revolution. He held some position of trust in the army. His family was large. One of his sons, educated for the ministry, and about to enter upon its duties, was suddenly cut off by death at an early age, just as he was about visiting England for ordination. He seems to have been a young man of large endowments, and his early demise was an occasion of grief long felt and remembered in the family.

Andrew was the youngest of twelve children. He was born in Caroline County, November 4th, 1770. Concerning his early boyhood but little is known, excepting that the budding promise of talent and usefulness was manifest. His father, after the death of William, his eldest son, cherished the strong desire that his youngest should enter the Episcopal ministry. The hope of beholding this result was no doubt increased by the indications of thoughtfulness and the thirst for information which were seen in his boy. But the rich stores of knowledge were not accessible. The scholastic opportunities of his day were limited, and he was compelled to gather, as best he could, a scanty portion of those treasures. With a retentive memory, and quickness of observation, he garnered up much valuable knowledge, even before he became aware of the solemnity of his position as an accountable being. He loved books, and all within his reach were read and studied.

Only a few months of actual attendance at school constituted all the systematic advantages for securing an education which he enjoyed. But this did not chill the ardor of his aspirations. Within him were felt the kindlings of genius, and they could not be extinguished. Says Mr. Jeter, his biographer: "When the light of candles was a luxury rarely enjoyed by persons in the middle class of society, did the aspiring boy lie flat on his breast on the floor, poring over his book by the dim light of the pine knot on the hearth. From his father, who was an intelligent man, and had some experience in school-teaching, he doubtless received some instruction; but in what degree he was indebted to

him for the direction of his studies, or his early attainments, does not appear."

In early life the subject of this sketch was under special religious influence. This seems to have been produced by the instrumentality of Elder Theodoric Noel, one of the most effective preachers of his day. Having shared in the hope and joy of the gospel, he desired to obey the Saviour, by putting him on in baptism. But his father, who retained all his prejudice against the dissenting classes, interposed his solemn prohibition. Yet in his minority, and subject to his father's will, he was forbidden even to attend upon religious worship as conducted by the Baptists.

In this embarrassing condition he remained for some time. Filial love came in contact with a sense of obligation to Jesus Christ. In this case, as in all others, intolerance but quickened his spiritual desires. The spirit of persecution never succeeds in effecting its design. Resistance to one who is pressed by the stern demands of conscience to fulfill some requirements of God's word, will serve to increase the fervor and firmness with which those demands are to be met. The body may be chained and imprisoned, but the mind never. Many a disciple has gone from the place of scourging, with joy that he was counted worthy to suffer for the name of Christ. Many a feeble female, under the tyranny of her lordly husband, and when threatened with the forfeiture of his favor, if she obeyed the promptings of conscience by affiliation with the godly, has meekly but firmly replied, "It is better to obey God than man."

Thus it was with Mr. Broaddus. He was not to be driven from his position. He could be no other than a Baptist. The tempting influence of position in society, which might have been secured by following the wishes of his father in joining the Episcopalians, affected him not. He chose rather to suffer affliction with the people of God. Whether his father intermitted his opposition, or whether, in despite of it, he carried out his wishes, is not known, but he was at length received a member of the Baptist Church of Upper King and Queen. His baptism occurred May 28th, 1789.

It must have been a pleasing event to Mr. Noel to recognize

this young man as a disciple of Christ. The fact that he had been withstood by others, and had broken through all opposition, gave pleasing evidence of the genuineness of the change professed. His talents, too, were known to be superior. His union with the church doubtless created much joy among God's people.

A new incentive was now given to his naturally active and inquisitive mind. Hitherto, he had thought and read as the result of a mere love of literary pursuits. But he now looked higher. He sees with new eyes, and hears with new ears. Christ as a Sovereign and Saviour is recognized. More assiduously does he now ply the laboring oar in prosecuting his course of study. To be not merely a scholar was his ambition, but to acquire knowledge which might be subsidiary to the glory of Jesus.

The great work of preaching the gospel was almost immediately, upon his entrance into the church, a subject of serious thought. He began to exercise an influence on behalf of the cause by exhortation, and shortly after by preaching. It is an interesting fact, that his first attempt in the ministry was in connection with a similar endeavor of Elder Robert B. Semple. They preached their first sermon at the dwelling of Mrs. Lowrie, in Caroline County, on the 24th of December, 1789. He soon excited attention and interest among all classes. From the beginning, his career was almost unprecedently bright and prosperous. He was admired among the most cultivated of worldly men, as among his own brethren. His youthfulness served to interest many, but his superiority as a public speaker gained for him, even then, an almost unrivaled popularity.

The first pastoral labors of Elder Broaddus were in connection with churches of the Goshen Association. He was ordained at Upper King and Queen Church, October 16th, 1791. The presbytery in attendance were Theodoric Noel and Robert B. Semple. This was to him an occasion of deep interest. Entering upon the full work of the ministry, he engaged in the more earnest endeavors to qualify himself for its proper fulfillment. Time was to him precious, and he improved it well. By close application a knowledge of the dead languages was secured, which, if not thorough, was accurate and extensive. He never betrayed a

pedantic spirit in respect to his attainments in Latin and Greek. If a criticism or quotation in the original was introduced, it was in a modest and unpretending manner. Those who knew him best, and what his attainments were, could readily regard him as better versed in those matters than his own profession would allow. Nor did he confine himself to linguistic acquisitions. The whole field of literature was explored. Many a flower was plucked, and much fruit gathered. He delighted to contemplate God in his works, and to make all his attainments in knowledge contribute to His glory.

Among the first churches he served was Burrus's and Bethel, in the County of Caroline, and the church in Fredericksburg. In the organization of the two latter he was chiefly instrumental. In Fredericksburg his visits were monthly, and this was, for a series of years, the only pastoral supply they enjoyed. His congregations here were large, attentive, and appreciative. Semple remarks respecting his labors with the church: "If there is any objection to Mr. Broaddus's ministry in this city, it is that he is too popular with the irreligious. It may be said of him as was said of Ezekiel: 'So thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.' This remark by no means applies to the church, for although they hear with much pleasure, they practice with more."

The connection with Bethel Church was equally pleasant and profitable. The same author testifies: "Elder A. Broaddus, pastor of Burrus's, attends here monthly. He is viewed as their father, and from him, as children from a father, they receive that counsel by which they are nurtured up to everlasting life."

The chief field of labor during this period of his ministerial life was Burrus's Church. His residence being very near, the influence he exercised was more direct. The first meeting of the Association after his removal, the following record is made in the minutes: "In the midst of affliction we have to mention, with thankfulness to the great Head of Zion, that Elder Andrew Broaddus, who has been a shining light in the churches these several years past, has, at the call of Burrus's, consented to take the pastoral care of that church, and is consequently a member of our Association."



When a resident of Caroline County, near Burrus's Church, his support was mainly from the proceeds of a school conducted by him. While thus employed, opportunity was still further enjoyed for mental cultivation, and it was not neglected. He was permitted, too, in the exercise of a large influence over the youth placed under his charge, to do much for the promotion of all the interests of true religion, and thus a hold on the affections of the people was here secured.

Subsequently his pastoral relation to the above-named churches ceased, and he became, at different periods, the bishop of Upper Zion, Beulah, Mangohic, Salem, and Upper King and Queen Churches. For a limited period he may also have preached for other churches. The pastorate of Salem Church was assumed as early as 1820, and that of Upper King and Queen in 1827, upon the retirement of Elder Semple to superintend the interests of Columbian College. In these two churches his largest ministerial influence was felt, and continued to the end of life. Never was any man more tenderly loved by his people, and never had any people more reason to love their pastor. He fed them with the sincere milk of the Word, and, when needful, with strong meat.

Mr. Broaddus traveled but little from home, except in the early part of his history, when several tours were taken in the upper counties of the State. In these excursions he suffered not his time and talents to be wasted, but expounded the word of the Lord, confirming the churches wherever he went. With gladness the brethren he visited hung upon his lips, as in his own peculiar way he unfolded the Scriptures and held up a crucified Saviour to perishing sinners. These tours, and the intercourse with those he loved, will be remembered by many for years to come. One of the excursions made by him was extended as far as Kentucky. He had been urged to make the West his home. While absent, several flattering offers were made, but he could not be induced to entertain them. His return to the Old Dominion, the scenes of his previous life, only endeared them the more to his heart, and no inducements were sufficient to rend the ties which bound him to his beloved and confiding people.

It is a remarkable fact, that while he seldom visited large meetings of the denomination, and was unknown by face, and as a

preacher, out of his own State, he received numerous invitations from different and distant churches to become their pastor. Says Mr. Jeter: "Few ministers received more flattering offers to settle abroad than did Elder Broaddus. If he remained in his native Caroline it was not because fields wide, pleasing and full of promise, were not opened to him. He was invited to accept the pastoral charge, or was corresponded with on the subject of accepting it, by the following churches:—the First Church, Boston, in 1811 and 1812, to supply the vacancy occasioned by the death of Dr. Stillman; the First Church, Philadelphia, in 1811, to supply the place of Dr. Staughton; the First Church, Baltimore, in 1819; the New Market Street Church, Philadelphia, in 1819; the Sansom Street Church, Philadelphia, in 1824; the First Church, in Philadelphia, again in 1825; the Norfolk Church, in 1826; the First Church, in the City of New York, in 1832; the First Church, Richmond, 1833; not to mention other calls of minor importance. These invitations to settle in cities and towns, in prominent positions, with wealthy and flourishing churches, paying their pastors generous salaries, he deemed it his duty to decline; partly because he was averse to change, and reluctant to leave his old and tried friends, but mainly because of an unfortunate nervous sensitiveness, which rendered him timid among strangers, and, in a great measure, disqualified him from laboring in new and exciting circumstances."

This timidity he was once enabled to overcome in the acceptance of a call from the First Baptist Church, of the City of Richmond, in 1826. He had many warm friends in that city, and his reputation was such, that no man there could command larger congregations. But his continuance was of short duration. He soon returned to the country.

As an author, Mr. Broaddus, at an early period, distinguished himself. His first endeavor was a reply to Thomas Paine's celebrated attack on Christianity. It is a small volume, of more than seventy pages, entitled "*The Age of Reason and Revelation*," or animadversions on Mr. Thomas Paine's late piece, "The Age of Reason." It is inscribed to "the venerable George Washington, President of the United States of America, and to the citizens in general." It is a manly exposé of the absurdities of deism.

In his preface, he says: "It is a query with some, whether it would be most expedient to take notice of Mr. Paine's *Age of Reason* by way of answer, or to treat it with silent contempt. Though it may deserve the latter, yet this might be construed by some as a tacit confession of the soundness of that piece. Armed, therefore, from the sacred magazine, I have ventured into the field. Whether I have used these weapons to advantage, the reader must determine for himself. If I have, I wish the glory to be ascribed to the Father of lights. If I have not, the shame belongs to me; not to the cause I have undertaken, because I must still be confident of its goodness; not to any other person, because no correcting hand besides my own has touched this work."

Referring to the argument of spiritual domination sought by many adherents of Christianity, as used by Mr. Paine, the author of this treatise vindicates the Word of God, and all who truly receive and follow that Word. He shows that spiritual intolerance is not a product of the gospel, but opposed to it. The following language is used: "When we consider that the adulterous connection of Church and State, or the Establishment of Churches, and every degree of spiritual tyranny and oppression, seem to have furnished Mr. P. with weapons against Christianity, how can we refrain from wishing that every vestige of such oppression were extirpated from the earth, and how can we, without lamenting, reflect that this is not the case, even in our favored America—in America, which boasts a freedom from the shackles of tyranny, civil and religious? It may easily be guessed, that I allude to the much discussed matter concerning the glebes, and the free use of the chapels.

"Whatever may be said by refined politicians to justify or palliate the matter, it is certain that an appendage of the former establishment does at present remain; and as certain as that was unjust, was oppressive—so is this. If now our constitution or laws cannot possibly admit of a cure, we must patiently endure the malady; but if there is a balm in our Gilead for the wound, why is not the health of the daughter of America recovered? I assure the public it is in the character of a son of liberty that I

make these observations, and not as the partisan of a particular sect."

The above-named work was published in 1795, so that he seems, in the early part of his ministerial career, to have cultivated his talent in writing for the defence of the truth. He was prepared to take his stand at the outworks of the Christian system, and boldly meet its assailants. Nor is it saying too much, to affirm that this stripling in age and polemics most triumphantly repelled his bold and artful adversary.

Various smaller and somewhat fugitive pieces after this proceeded from his pen, while he was yet a comparatively young man. The next important work published by him was a "Bible History, with occasional notes, to illustrate and explain difficult passages." This appeared from the press in 1816. It is a duodecimo volume, of between three and four hundred pages. It was prepared, as he said, to facilitate "a diffusive knowledge of sacred history," and is admirably suited to schools and families. Our regret is, that it has had a circulation so limited. The notes are invaluable. If it could be placed in the hands of our young church members, it would greatly aid in their perusal of the Old and New Testaments. The style is easy and flowing, The whole plan and execution of the book evince sound judgment, great skill, and persevering industry. If nothing else had been written by him, a lasting debt of gratitude would have been due by the churches.

The notice of this work naturally suggests the propriety of referring to the call made upon him, by special resolve of the Dover Association, to prepare an exposition of the sacred volume. No man was more eminently fitted for this task. His knowledge of the Bible was thorough and critical. Could he have brought his mind to bear upon this as a work to be performed by him, it is doubtful whether any commentary in existence, for practical and popular use, would have been more valuable. But this work he never performed.

Mention ought to be made here of the Catechism for Children, prepared by him, and published by the American Baptist Publication Society. This little book illustrates the readiness with which he could come down to the infantile mind, making the great

truths of inspiration familiar, and presenting them in such a light as to impart to them a peculiar freshness and interest. The Catechism has had a large circulation, and deserves a place in all our Sunday-schools and families.

A manual of church polity and discipline was also drawn up by Mr. Broaddus, by special request of the Dover Association. It is a valuable document, and has been received with favor by the churches of that and other bodies. His views on the expediency of some statement of the general sentiments entertained by the churches, are expressed in a letter to a friend. "Opposed as I am, and long have been, to a detailed confession of faith, as a test of fellowship and bond of union, I am nevertheless persuaded that our churches stand in need of a *summary* of leading principles, such as have been generally recognized by the great body of United Baptists, to be incorporated in the Church Covenant, or in the Constitution, and to be resorted to as occasion may require, to be the test of fellowship, and to enable the churches with more facility to clear themselves of radical and injurious errors. The times appear to render such a measure a *desideratum*; and we must either agree to admit Mr. Campbell's platform—a mere profession of faith in Jesus Christ, and immersion—disregarding any difference as to religious sentiment—or we must have an expression of the great principles recognized among us as Baptists of the evangelical stamp. Still, I am opposed to a detailed confession entering into the minutiae of systematic divinity."

Several essays on this subject were written by him, and published in the Religious Herald.

The subject of psalmody always excited interest in his mind. Himself an excellent singer, with a voice which was melody itself, it could not fail to be seen that in the celebration of God's worship, in the social circle, or in the great congregation, the highest gratification was enjoyed. His cultivated taste, and nice discrimination, well qualified him for the preparation of suitable books to be used by our churches. His first attempt in this direction was made as early as 1790, when he was not more than twenty years of age. In connection with Richard Broaddus, he prepared and published a collection of sacred ballads, most of which seem to have been in popular use in that day. These make a volume of

more than one hundred pages. Very few of this little hymn-book are now in existence. About the year 1828 he prepared the Dover Selection. This was chiefly designed for social meetings. It had a very large circulation, and met a cordial approval by its peculiar adaptation to the necessities of the churches. He afterwards published the Virginia Selection, intended for congregational use as well as the social meeting. In the preparation of these hymn-books, especially the two latter, a lasting benefit to our Zion was conferred. It has been gratifying to know that the Virginia Selection was in extensive use, not only in this State but in other portions of the Union. Several of the poetic compositions in this book were from his own pen. He occasionally indulged in pouring forth the warm affections of his heart in verse. The lines written upon the burning of the Richmond Theatre were published in the city and other papers at the time of this fearful catastrophe, and found a response in the hearts of thousands. Who can read his poetic effusions without catching the inspirations which warmed and animated his own soul. How touching are these lines:—

“Soon shall my dreary journey end,  
 My bosom cease to sigh;  
 The darksome night rolls off apace,  
 The rosy dawn is nigh;  
 The morning star  
 Shines from afar:  
 Adieu all earthly hopes and fears;  
 I soon shall rise  
 Above the skies,  
 And wipe away my briny tears.”

A few sermons prepared by Mr. Broaddus have been published. He was not accustomed to write out his discourses, although in almost every instance he carefully prepared himself, making notes more or less extended. A specimen of these notes is found in the work published by his son, entitled “Sermons and Other Writings,” etc., and they serve to show the accuracy of thought and diction which characterizes them.

Mr. Broaddus was a frequent contributor to the columns of the Religious Herald. He took part in almost all the discussions on

church polity and Christian doctrine, which occurred from time to time. The readers of that periodical will not soon forget his essays on Reformation, and on other themes. These fugitive pieces, extending through many years, and on a variety of subjects, had no little to do in moulding the views and sentiments of the Baptists of Virginia. He never wrote inconsiderately. What he prepared for the press was capable of ready apprehension, because, being clearly perceived, it was always presented in language simple and clear.

It is an interesting fact, that while the gentle spirit of our brother shrunk from the excitement of controversy, he was not willing to permit the great system of Christianity to be assailed, or any one of its vital truths, without standing forth in their defence. Some men love discussion for its own sake: they seem most to find enjoyment amid the strife of words. But not so with Broaddus: he was a man of peace. He loved peace for the sake of peace, and for the sake of Him who is called the Prince of peace. If, therefore, he assumed the attitude of a belligerent, it was in view of some threatened interest of the cause of Christ. And when he was brought out into the field of controversy, he quailed not, but, arming himself with heavenly panoply, maintained his ground. One of the principal subjects of debate in which he became interested, was the system introduced by Mr. Alexander Campbell. For this theologian he had entertained feelings of respect and regard. His earliest acquaintance in Eastern Virginia secured for him many warm friends and admirers. These, with Mr. Broaddus, had been prepared to recognize him as an able defender of the practice of believers' immersion, and as eminently qualified to exercise a good influence in the cause of Christ. His first visit to the lower part of the State was welcomed, and a cordial invitation to occupy their pulpits was extended. But they soon ascertained that in various particulars his views of the Christian system were radically unscriptural, and that the tendency of his ministrations was to unsettle the minds of the disciples, and to introduce disorder and schism into the churches. Hence sprung up many painful collisions. As the peculiar views of Mr. Campbell were more and more developed, the controversy increased,

engendering in many instances a spirit utterly at war with the gospel of Christ.

In this controversy Mr. Broaddus took an active part, in the Religious Herald, the Christian Baptist, and the Millennial Harbinger. As a disputant, he was always fair and candid, treating his opponent with respect. At first, his courtesy was interpreted as expressive of sympathy with Mr. Campbell; but the sequel showed him to be a dignified yet firm and real antagonist. His essays on spiritual influence and baptism, in which he exposes the new theory as at war with the New Testament, are worthy of careful perusal. We introduce a passage as illustrative of his design in replying to Mr. Campbell's "Extra, on the Remission of Sins," etc., in which he states some of those errors which he conceived him to entertain:—

"There is a well-known maxim, which with great propriety may often be brought to bear on subjects of controversy: 'Human nature is prone to extremes.' While some consider the ordinance of baptism as of little consequence,—telling us, in their wisdom, that it is not very material how it is performed, or, indeed, whether it be performed or not,—others are for attaching to this ordinance more importance than appears to be due to any outward or bodily act; making it the very hinge on which turns our actual deliverance from guilt and condemnation.

"Among the latter we reckon Mr. A. Campbell, the author of the 'Extra' now before me,—a production which, we think, will be found more specious than solid, and (with all its ingenuity) incapable of standing the test of candid examination.

"While, with the Scriptures, and with the whole host of evangelical writers, from the era of the Reformation to the present time, I would assign to a *living faith* the office of justifying the soul (instrumentally) before God, I would, at the same time, ascribe to the ordinance of baptism (or 'the Christian immersion') all that importance which, according to a candid and consistent construction of the Scriptures, appears to be its due; and no other construction do I aim to exhibit.

"The great error which lies at the bottom of Mr. Campbell's theory, of the actual forgiveness of sins in baptism, appears to consist in *an undervaluing of the exercises of the heart, and*



attaching to external conduct or action the importance which really belongs to those exercises. To the attentive reader of this 'Extra,' and of Mr. Campbell's writings in general, it must, I think, be apparent, that the exercises of the heart (on which the Scriptures lay so much stress, as the very 'root of the matter,') are but seldom and lightly touched on, and seem to be brought in merely as something *by the way*. For my part, I am well persuaded, whatever defects may exist among us *as a church*, that the great desideratum in reformation is *a more thorough renovation of the heart*—less of the spirit of this world, and more of the temper of our Divine Master. If the *tree* were thus made good, the *fruit* would be good. If we were renewed, as we ought to be, in the spirit of our minds, a correspondent practice would appear; and then should we be more ready to walk in obedience to all the Divine injunctions.

"From this defect in Mr. Campbell's estimate of the heart-exercises, it came to pass that he so heavily censured the definition of *conversion*, as given by 'Christianos,' viz., that it is 'a turning of the heart to holiness, by repentance toward God and faith toward our Lord Jesus Christ,' etc. (See M. H., vol. i. pp. 152–155.) Hence, too, it is, that he considers baptism to be the proper scriptural conversion—regeneration—new birth; holding out no other view of these terms; and hence we find him taking from faith the province of justifying the soul, and ascribing that privilege, and, indeed, almost every other appertaining to a believer, to the outward, bodily act of baptism."

Respecting his own views of the nature of true conversion, and the place assigned in the Scriptures to baptism, Mr. Broadus employs the following language:—

"Mr. Campbell maintains (if I have understood him correctly) that Christian immersion is really and literally a regenerating ordinance; or rather, that it is the only proper scriptural regeneration or divine birth. That previous to baptism, a believer, whatever change he may have experienced, is destitute of holiness, in person, acts, and feelings; that he is unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost in trespasses and sins; being out of Christ, and having in no sense put Him on; and that only by baptism can his state be changed.

“Now let us briefly notice the fair, legitimate consequences of this view. If, before immersion, there be no holy ‘act or feeling,’ then the act of faith itself, and the believer’s prayers, and his desire to be baptized, as well as every other act and desire, must be *unholy*; for, according to our author’s own showing, those who are not in one state, are in the other. But if it be said, these things are *good*, though properly speaking not *holy*, then, I ask, of what avail can this be in case the believer die unbaptized, seeing the Apostle has assured us that ‘without holiness no man shall see the Lord’? Hence it follows, that if, before baptism, a believer be in the state above described, then, though ‘passed from death unto life,’ yet, dying unbaptized, he cannot be admitted into the blessings of ‘the dead who die in the Lord,’ nor share in the glory of the resurrection-state; *unless* those can be thus favored who are *unregenerate, unborn of God, unholy, unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost in trespasses and sins*. Our author, indeed, attempts to soften the matter, by reminding us, occasionally, that he has reference to the *present* salvation. These blessings, it seems, belong to the *present* salvation. Be it so; but surely, not so exclusively as to have no connection with the *future* salvation. If so, then I must own here is to me a new thing under the sun. That a believer may be admitted to eternal felicity, though he may never have entered the visible kingdom of Christ on earth, is not difficult for me to conceive. But how, according to scriptural representation, any person can be thus favored, who lives and dies in the condition above mentioned, exceeds all power of conception. And what then *is* necessary to eternal felicity? ‘Good works,’ it may be said. Very well; but surely, not to the exclusion of all these blessings—not to the exclusion of holiness; for ‘without holiness no man shall see the Lord;’ and holiness, it seems, none can have without immersion.

“We have thus presented a condensed statement of Mr. Campbell’s view, and have seen something of the consequences thence resulting. Turn we now to the other side of the question.

“We maintain that there is a spiritual regeneration—a Divine birth—a real change of principles—effected by Divine influence, through the instrumentality of the word of truth; the subject ‘being

born again, of incorruptible seed by the word of God, which liveth and abideth forever.' That by Christ *all* who *believe* are justified from all things ;' and that 'being justified by faith, we have peace with God, through our Lord Jesus Christ.' That holiness of heart is generated 'through sanctification of the spirit and belief of the truth.' That *internally* we 'put on Christ' by faith as well as by the cultivation of every gracious temper of heart ; and are 'in Christ' by a living union, as the branches are in the vine ; while *externally* we put him on by baptism, and a conformity of life to his holy example and injunctions ; and thus, that a person is *really* Christ's when his heart is yielded up to him ; though not *formally* recognized as his, till he has been 'baptized into Christ.'"

These extracts are inserted for the purpose of giving to the reader some idea of the style of Mr. Broaddus as a polemic, and as expressive of his views on a great cardinal truth of the New Testament. He shows himself to entertain sentiments in unison with his brethren, who, from the earliest history of Virginia Baptists, had been proclaiming Christ and his salvation to the people. He proves himself also, in the discussion, to be in harmony with God's word, giving to baptism its proper place, and making the believer a new creature, and pardoned, by faith in Jesus Christ ; attributing this faith also to the operation of the Divine Spirit. What faith is, and the place it occupies, is still more distinctly presented in the following :—

"Mr. Campbell seems to think that *his* view of the forgiveness of sins by baptism presents the Divine benevolence and condescension in a transcendent light. 'What a gracious institution !' he exclaims ; 'God has opened a fountain for sin, for moral pollution. He has given it an extension far and wide as sin has spread—far and wide as water flows. Wherever water, faith, and the name of Father, Son, and Holy Spirit are, there will be found the efficacy of the blood of Jesus.'

"'What a gracious institution !' Yes ; wonderfully gracious. But let us compare the GRACE of Mr. Campbell's view with what we consider to be the true scriptural representation. In some cases it must be attended with extreme inconvenience and exposure to obtain the benefit of baptism, immediately on the exercise

of faith. But this, according to the view we have been examining, ought to be done through *all* difficulties. In other cases it is not only *almost*, but *altogether impracticable*. And in this state of things, the person dying could not, consistently with his case as represented in the 'Extra,' be admitted into the felicity of the blessed. He must perish; for he is without holiness, and without holiness none can see the Lord.

"Now, on the other hand, in presenting faith as the instrument of justification—that faith which involves a holy trust in Jesus Christ, we present an instrument which is within the grasp of every mind rightly exercised—an act not impracticable with any heart rightly disposed toward God and the Redeemer. Here, no physical impossibilities stand in the way; no physical obstructions can prevent the operation of this wonder-working instrument. Through the deepest midnight darkness, the eye of faith can penetrate to the radiant throne of mercy; while the body is immured in a dungeon, faith can go forth to the atoning fountain; nor can the manacles of iron prevent her from laying her hand on the altar of redeeming love. Surely, 'it is of faith, that it might be by grace!' And here we leave the reader to judge which of these two views appears to be the more *gracious*.

"But what is that faith which performs these wonders; which is necessary to salvation; which entitles the subject to the privilege of baptism, and renders it a *duty* incumbent on him, as an avowed subject of the King of Zion? Something has been said on this point in a former part of this work; but the importance of the matter may render it expedient that we pay to it some further attention. With a few remarks on this subject, we shall draw to a close; and I shall trust to the reader's indulgence, if, in substance, I repeat some of the ideas which were before advanced. What, then, is the faith of which we speak? Is it merely the assent of the mind, upon historic testimony, to the fact that Jesus of Nazareth lived, and died, and rose again, and gave evidence that he was the Son of God and the true Messiah? No; for while experience testifies that we have really assented to all this, while destitute of the exercises and fruits of true religion, the Scripture gives evidence that persons may believe on Christ, who have not that genuine faith which is connected with salvation.

John, xii. 42, 43 : 'Among the chief rulers many believed on him ; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue ; for they loved the praise of men more than the praise of God.' Again, is such an assent to be considered genuine saving faith, even when accompanied by an external course of morality, and an orderly, religious deportment ? I answer, no ; unless there be no regard due to the state of the heart, in the sight of God, and to the principles whence our actions flow.

“ The question then recurs, in what consists that faith, the object of our inquiry ? We shall not encumber this question with the lumber of the schools, nor with the metaphysics of ‘ mystic doctors.’ Simply, then, I would say, this evangelic faith consists in a hearty belief of the gospel-method of salvation,—involving a cordial reception of Christ, and an unreserved dependence on him, as the appointed Saviour. (See Romans, x. 10 ; John, i. 12 ; 2 Tim., i. 12.) This faith, however, is accompanied by certain exercises of mind, which, in the nature of the case, are necessary to its existence. We cannot perceive the fitness and glory of Christ’s character as the Saviour, without a conviction of our own sinful and needy condition. We cannot cordially receive the Saviour, without repentance and abhorrence of sin ; nor shall we ever trust in him until we renounce all vain dependence. Hence the necessity of these exercises of mind, as inculcated in the Scriptures—exercises, I may add, which are witnessed by the *experience* of every vital Christian.

“ Such is the faith which we consider requisite to acceptance with God,—such ‘ the things which accompany salvation.’ But as to the *manner* in which these exercises are effected—whether rapidly or more gradually ; whether by impressions of a more powerful or more gentle character ; these are *circumstances*, which we think do not affect the *essence* of the matter. Confident we are, that some who are the subjects of these exercises, are waiting, through a mistaken calculation, for some marvelous display of power which they have never experienced, when they ought to arise and obey the Saviour, and thus find their strength increased. And confident we are, that too many, who have not this faith and these exercises, though they assent to the facts of

the gospel, and feel, in some measure, the awful force of Divine truth, are presumptuously delaying the concerns of their salvation, while they endeavor to persuade themselves that they are waiting for Divine influence."

These extracts might be extended to a volume, but the limits of this sketch will not allow.

To the end of life Mr. Broaddus continued to maintain the position he had assumed toward Mr. Campbell. He was never harsh, always seemed willing to accord whatever of excellence in talent, argument, or character might fairly belong to him, and in discussion treated him with respect. But he clearly and fearlessly exposed what he deemed to be fundamental errors in the avowed Reformation. In a letter to an old friend and fellow-laborer, who had removed from Virginia, and who was personally not familiar with the controversy, he writes: "In the mean time, there is Campbellism, so-called, which promises, it seems, by a 'Restoration of the ancient order of things,' all at once, or speedily at least, to bring this light upon us. In the early part of Mr. C.'s career I felt disposed to greet his labors, and, saving his asperity, to bring my little efforts to his aid. The idea of Reformation, as it regarded the whole Christian world, was pleasing. And, believing as I then did, and still do, that the standard of Christian purity, both for individuals and churches, might be greatly elevated, I was pleased to see a man, conspicuous for his talents and learning, engaging earnestly in the work. But, alas! Mr. C., I thought, soon appeared to be engaged in digging up some of the foundation-stones of the spiritual temple; and I was compelled to stop, and remonstrate, and oppose. To his view of baptism as the only means of actual pardon, justification, sanctification, reconciliation, adoption, and salvation from the guilt and power of sin—and to his view of Divine influence, as consisting merely in the moral influence of the Word, I could not consent. I wrote several smaller pieces, and at last published a pamphlet of fifty-six pages, in opposition to his views. Thus we stand. In several instances among us, the professed advocates of Mr. C.'s views have been shut out from fellowship."

In referring to the productions of Mr. Broaddus's pen, every one familiar with them will naturally regret that he had not

written more. Distinguished for clearness and precision of thought, and elegance of style, had he devoted a larger portion of time to the elaboration of his views on theological subjects, a legacy of great value would have been left to the world. He was at different times much impressed on the importance of giving more attention to the labors of the pen. But his other ministerial duties seemed to interpose an obstacle. Writing to a Christian brother, he says: "If you ask what employment engrosses my time, I answer, very little of worldly business; but, having a considerable field to occupy in my ministerial operations, four places to attend, I am stationary but a very little time together, or at one season."

This leads us to notice his general views of scriptural truth, as accordant with those held by the great body of Baptists in the United States. The doctrine of Divine sovereignty was dear to his heart. He says: "The Scriptures represent God as having a determinate design in his goings forth in a way of grace—a design which shall not be frustrated, (Isaiah lxvi. 10. ; lxvi. 13. ; and lv. 10–11.) The character of the converted during their carnal state frequently shows that their conversion is owing to sovereign, distinguishing grace, not to any natural or moral excellence. The gracious state of Christians is ascribed to God's electing love."

While he thus contemplated the Divine predeterminations as being related to all his work in the conversion and salvation of his people, he suffered not himself to yield to an Antinomian abuse of this sentiment. He regarded all men as responsible to their Maker, and as justly subject to the curse of the law, of which they were willful violators. It was his pleasure to proclaim a full and free salvation to all such. He saw no inconsistency in such a course.

In referring to God's decree, he says: "People are apt to go to extremes in treating this subject. Some deny, others attempt to fathom. Here is an allegory: I was traveling to a goodly country in company with two others—a deep-diving Fatalist, and a hot-headed Arminian. A great ocean lay in the way. We stood on the shore awhile, where, as we were told, a vessel was to come

and receive us. I recollected the Apostle's exclamation, 'Oh the depth!' etc. The Fatalist plunged in, determined, if possible, to explore the bottom; the Arminian turned back displeased. I soon saw the ship. As I entered on board, I saw the Fatalist, after plunging and beating the waves, gain the shore. The captain called to him, 'Learn henceforward to be more modest in matters too deep for your investigation; and tell your acquaintance, the Armenian, to wonder and adore where he cannot comprehend. Then come together, and wait for the return of the vessel.'"

In accordance with the above, it may be said that all his views of spiritual truth were symmetrical and well proportioned. He was not fitted by the constitution of his mind to be an extreme man. Order and consistency were with him pleasant to contemplate, and thus he considered every doctrine in all its relations and bearings. Above everything else, on account of their intrinsic importance, he loved to survey the dignity, character, and work of Jesus Christ, and the office of the Divine Spirit. These were the great themes upon which he was accustomed to dwell in his meditations, and in his intercourse with others in and out of the pulpit.

It is pleasant in this sketch to contemplate Elder Broaddus as a preacher of the gospel. In some respects he stood alone. That species of eloquence which, by its volume and force, like the mountain torrent, bears all before it, was not his. In this many others excelled him. But in clearness of conception, beauty of imagery, aptness of illustration, and tenderness of soul, he was, in all combined, pre-eminent. With a well-proportioned form, graceful manner, natural gesticulation, benignant countenance, and musical voice, he held, as by a pleasing spell, his enraptured hearers. All hung upon his lips, unwilling to lose a word, while, with softly insinuating power, he found access to the innermost depths of the soul, causing all its fountains of emotion to gush out. Severe investigation, labored argument, and metaphysical abstractions, he seldom attempted. Not that he was deficient in a just appreciation of his subject. He seemed incapable of attempting to speak without some clear, definite conception of his subject, and he failed not to make it transparent to others. Un-



less he could thus possess himself of the thoughts he wished to convey, he would decline their utterance.

In the exposition of the Scriptures his chief excellence consisted, and this especially in the elucidation of passages suited to edify and comfort the people of God. He was no Boanerges, but truly a son of consolation. The writer remembers to have heard him at an associational meeting, in one of those felicitous moods, with which he was not always favored on extraordinary occasions. His text was found in the Eighty-fourth Psalm, "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who, passing through the valley of Baca, make it a well; the rain also filleth the pools; they go from strength to strength, every one in Zion appeareth before God." In the structure of the sermon, from the beginning to the close, he proved himself to be a workman that needeth not to be ashamed. His exposition of the Psalm, his reference to the allusions of the writer, his treatment of the main thought conveyed in the text, with its application,—all in his peculiar style and manner, made an impression, deep and abiding, on the immense throng before him.

His happiest endeavors in the pulpit were not on great occasions. Such was the delicacy of his nervous system, and such his extreme modesty, that he instinctively shrunk from the observation of the crowd. On these accounts, he failed in many instances to attend the great denominational meetings of his brethren, in this State and in other States. And, when he was present, his constitutional timidity seldom allowed him to take part in debate, or even to preach. His most eloquent discourses were delivered before his own churches, in the regular ministration of the Word. Even on these occasions the presence of a stranger would often interrupt the easy flow of his outgushing thoughts, and interfere with his own comfort. It is said, that at one of his monthly meetings, in the midst of an eloquent exhibition of truth, the entrance of one who was unknown to him so seriously affected his mind as to render it necessary soon to close his address. At a meeting of the Dover Association, in Matthews County, the author of this sketch was his alternate, as preacher of the introductory sermon. Knowing his reluctance to preach on great occasions, he was consulted in the early part of the day, and

besought not to decline. He promised to make the endeavor, and the mind of the writer was relieved. In his usual happy manner he read his hymn and the chapter in which the text was found; after prayer, his second hymn was read and his text announced. A breathless silence reigned throughout the immense assemblage. It was an interesting spectacle. In full view of the Chesapeake Bay where it enters the ocean, the distant roar of its waves being heard, the multitude sat in the open air, waiting to hear the Word of Life from one loved, honored, and eloquent. The preliminary services, all performed by him, had been conducted in such a way as to give promise of a rich intellectual and spiritual feast. But, to the astonishment and disappointment of all, he came to a sudden pause. He said, "The circumstances of the case—*I mean my case*—make it necessary to excuse myself from proceeding with the discussion." The thought had probably seized him that the expectations of the people could not be met, or he had recognized in the congregation some one whose criticism he dreaded, or the wind and roar of the ocean had disturbed his nervous system—whatever it was, a serious surprise and regret were felt by all.

Toward the close of his ministerial career he was enabled more to overcome this painful dread of a crowd. His presence at an anniversary season was always hailed with pleasure by his brethren. At one of these meetings, by special request of the writer, then pastor of one of the churches in Richmond, his name was presented to the committee on religious services, and he was appointed to preach on Lord's day. The announcement had been made. An hour before the services commenced a note was received from him, entreating most earnestly that he might be excused. A reply was immediately returned, that it would be impossible to provide a substitute, and, besides, the responsibility devolving on him as a father in the gospel was most serious—that he would soon pass away—and that every proper opportunity of counseling and encouraging his younger brethren should be embraced. Another note came, affectionately expressing thanks for the suggestion, with a promise that he would make the attempt. A crowded assemblage had gathered. His subject was the beatitudes. He modestly proposed to furnish "a little running com-

mentary." It was a finished production. It need not be said how instructed and pleased his congregation were, while he himself seemed gratified that he had followed the suggestion of his younger brother, in the endeavor to resist what he had always regarded as an infirmity.

Adverting to his talents as an orator, the editor of the Religious Herald employs the following strong language: "The Virginia Baptist Churches have sent forth many able men into the ministry, distinguished by their zeal, ability, and eloquence in their Master's cause; but, among them all, we think it probable that no one was superior to Elder Broaddus. Indeed, we doubt that he had an equal in the Baptist denomination in the United States within the present century."

Shortly after his death a tribute to his memory appeared in the Religious Herald, written by Elder Robert Ryland, the worthy President of Richmond College. It does honor to the writer, as well as the subject of the eulogy, for its discrimination and faithfulness. He had been an inmate of his family in early life, and for many years intimately acquainted with him, and was therefore qualified to portray his character. That portion of the notice which relates to his oratorical powers, and his peculiarities as a preacher, will here be introduced as confirmatory of all that has been said.

"After hearing a great number of speakers, both on sacred and secular subjects, I have formed the conclusion that Mr. Broaddus, during the days of his meridian strength, and in his happiest efforts, was the most perfect orator that I have ever known. For the last fifteen years of his life there had been a manifest decline in his intellectual displays. The maturity of his knowledge and his wise discrimination of truth, added to his humble piety, always rendered him interesting. But the vivacity, the pathos, the magic power of his eloquence, had measurably departed. Hundreds of persons who have heard him discourse within this period have been disappointed. He has not sustained the reputation which he had previously established. Even before that period there was another and a still more fruitful source of disappointment to his occasional hearers. When strangers listened to his exhibitions of the gospel, it was generally on some extraordinary

occasion—some anniversary that called together a large concourse of people. Expectation was raised, curiosity was excited, and that was precisely the time for him to falter. His nervous diffidence frequently gained so complete a mastery over him as to fill him with a real horror of preaching. Often on such occasions have the united and urgent entreaties of his most cherished friends failed to get him on the stand. And when by such solicitations he was prevailed on to preach, often had his timidity so far abridged his talents, that those who knew him well would not judge him by that effort, and those who did not know him formed an erroneous conception of his mental power. When, however, he did rise superior to this constitutional infirmity, and shake off all the trammels of despondency and fear, those who hung on his lips soon felt themselves under the influence of a master-spirit who brought them into a voluntary, because delightful captivity.

“There was such an aptness of illustration, such a delicacy and correctness of taste, such a flow of generous sympathy, and, withal, so much transparent simplicity in his eloquence, that it at once riveted the attention and moved the heart. His discourses were rich in instruction. His first aim evidently was to be understood by the feeblest capacity. Even a child would scarce fail to comprehend his general trains of thought. If he was ever tedious, it was easy to perceive that it proceeded from an amiable desire to be understood by all. Possessed of a sprightly imagination, he employed it to elucidate and enforce Divine truth rather than to excite the admiration of the vulgar in intellect. His sermons were not moral essays, nor were they stately orations, neither were they distinguished by artistic structure and symmetry of parts; they were chiefly expository of the sacred writings. He always possessed unity of plan to indicate the purpose, or to suggest the title of a discourse, but his genius hated to be cramped by scholastic rules. He explained his text in a most able manner, and then deduced from it such general doctrines as would naturally present themselves to a cultivated mind. Throughout his discourse, he introduced passages of Scripture in such a manner as to throw new light upon them, while they were made to contribute to his main design. It were to be wished that in this respect he had more imitators. Many preachers deliver elegant disquisitions, or

glowing thoughts, on religious subjects, but they do not expound the sacred text.

“Mr. Broaddus rarely addressed an audience without causing them to have a clearer insight into some familiar passage than they had previously. He was a close student of the Bible, and had a felicitous talent for commenting on its important revelations.

“The writer of this little tribute to his memory will ever recall with gratitude the several portions of Scripture on which light was thus shed. The illustration was so striking that it cannot be erased, so simple as to excite surprise that it had not occurred spontaneously, and so characteristic as to convey an inherent evidence of its originality. He had a native talent for painting and poetry, and those who heard him could easily detect it. He made them see things so vividly, that they often felt as if they were not hearing a description, but beholding the very objects in living colors spread out before the eye in all their elusive force.

“Another trait in his oratory was, that it was natural. He had unquestionably a genius for every work that demands refined taste for its execution, but he cultivated that genius by varied and long-continued study, and thus reached the highest of all rhetorical attainments—the art of concealing art.

“He seemed to divest himself of the formal air assumed in the pulpit, discoursed in a conversational tone, as with a party of select friends, awakened the attention even of those who were not especially interested in the subject, and made them feel that they were personally concerned. He looked into the eyes of the assembly with such an individualizing, yet meek penetration, that each hearer fancied himself as much addressed as if he were the entire audience. I have frequently heard from half-a-dozen persons, who sat in different parts of the house, the remark, at the close of a meeting, ‘Mr. Broaddus preached his whole sermon to me!’ And this insulating effect was not owing so much to the substance as to the manner of his address. He was not a close, searching, severe, exclusive sort of preacher as to his doctrines. His tendency was to encourage, to soothe, to allure. He sought out the sincere but desponding believer, and by a lucid exhibition of the system of Divine mercy, and a nice analysis of the character of

the true Christian, gave him a basis for consolation. But it was his natural manner that brought him into immediate contact with his hearers, annihilating all formality. He was stripped of the veil of an artificial delivery, and they forgot the publicity of the occasion by reason of the directness of the appeal.

“The nearness of relation that he sustained to his auditory explains in part his bashfulness in early ministerial life. In the first several years of his public career he sat in his chair to preach. Having gathered his neighbors around him, he occupied the evening in religious exercises. He read select portions of Scripture. He expounded them in a familiar style. As the congregations increased, and his confidence became more firm, he began his remarks in that posture, and arose to his feet when he felt the kindlings of his theme.

“This early custom probably had some influence on his talent for exposition. It certainly contributed also to the confirmation of the speaker in the natural manner. It must not be inferred from this statement that his style was coarse, or that his gestures were inelegant, or that his general appearance was devoid of seriousness. The contrary was emphatically true. His style was always chaste, sometimes rising to the beautiful. His gesticulation was appropriate, easy, and impressive; never violent, overwrought, or pompous. His manner, though remote from sanctimoniousness, was anything but flippant. His voice had nothing of the whine, nothing of the affecting solemnity of tone about it. It was musical, flexible, and capacious. His whole carriage in the pulpit was mild and graceful, without his seeming to aim at it or to be conscious of the fact. In a word, it was natural,—it was such as good sense, unaffected piety, and cultivated taste would spontaneously produce.

“Another trait of his oratory was his skill in the pathetic. He knew well how to touch the delicate chords of passion in the human heart, but he did not abuse his skill by constant exercise. The main body of his discourse was didactic. He gave the sense of the text, developed the doctrine, enforced the practical duty. But, occasionally, he unsealed the fountains of feeling in the soul. Often have I felt the thrill of his eloquence, and witnessed its melting power on an audience. It came unexpectedly, without

any parade, and his hearers resigned themselves up to his control. The most touching parts of his sermon were the episodes. He seemed to have just discovered a new track of thought, and for a moment to luxuriate in its freshness and fertility. His hearers willingly left the main road with him, and sympathized intensely in all his emotions. They knew that he had a right to their hearts, and would not abuse his privilege.

“His sermons were not one uniformly sustained appeal to the passions. He attacked them obliquely. Having first convinced the judgment, he found a ready avenue to the affections, and thus influenced the will. Hence it was often the case that a single sentence produced a subduing effect. All that was said before was but a preparation for that one sentence. A moderate charge of gunpowder will more effectually cleave a rock, if by deep boring you introduce the explosive agent far into its bosom, than ten times the quantity kindled on its surface. Mr. Broaddus knew exactly when to touch the passions, and unless he perceived that the mind was prepared, he was careful not to attempt the delicate task. When he did attempt it he rarely failed.”

Notwithstanding the retiring habits of Mr. Broaddus, it was not possible that with his distinguished talents he should remain unknown. His fame extended to other portions of the country. An established character for biblical knowledge and oratorical talent was secured, and when opportunity allowed, all were ready to do him honor. In consonance with this general feeling of respect, the title of Doctor of Divinity was conferred by the trustees of Columbian College, District of Columbia, which honor was declined. This was not the result of modesty alone, but of conscientious scruples as to the propriety of such distinctions in the ministry of the gospel.

As a companion, no man could be more genial. He loved the society of the good, and when with his brethren, in the domestic circle, all restraint being removed, he was cheerful and happy. His was the simplicity of a child. All that was artificial in character he dreaded. With fine colloquial powers, and ample stores of knowledge, he could infuse into the company with which he mingled a warmth and glow of the most pleasurable kind. Whatever the society into which he was thrown, the same artless-

ness was seen. In the bosom of the plainest and poorest family, he was the same as among the wealthiest and more intelligent. However humble the talents of his brethren in the ministry, he never seemed to know more than they, or to be conscious of his superiority as a public speaker. He not only condescended to men of low estate, but no one would judge that he considered it a condescension. His younger brethren found him accessible and communicative. With all the tenderness of a father, he indicated concern for the improvement and usefulness of the rising ministry around him. If a question was propounded, and this was not infrequent, he was always ready to reply, not dogmatically, or with assuming self-importance, but "with meekness of wisdom." Sometimes his answers were thrown into an interrogative, or suggestive form, that he might not seem to be arrogant and presuming. Let a passage of God's word be started as a topic of inquiry or conversation, and while his replies were modestly given, you could see at once that it had been a subject of previous thought. The writer has been permitted to sit at his feet as a learner, and often a thrill of joyous emotion has been felt, as he opened the Scriptures and brought to light its priceless hidden treasures.

This leads to a notice of his domestic relations. His first wife was Miss Fanny Temple, daughter of Colonel John Temple. His marriage occurred about the year 1793, and was a source of happiness to him. He had several children by her, some of whom still live. About the year 1804 this wife of his youth was buried. Subsequently, he married Miss Lucy Honeyman, a daughter of Dr. Robert Honeyman. She also was removed by death; and afterwards, much to the mortification of his friends, and to the discredit of religion, he married her sister, Mrs. Jane C. Broaddus, the widow of his nephew. The results of this union were of the most painful character. For some time he was suspended from the ministry, and reproach and dishonor were heaped upon him by the enemies of religion. Although this act had been unadvised by his friends, he solemnly protested his innocence of any willful wrong in the case at the time of its occurrence. Afterwards, finding it necessary to separate himself from his wife, he saw and felt that the step he had taken was wrong. Respecting



this, in a letter to his early associate and ever-valued friend and brother, Robert B. Semple, he says: "The attachment which has eventually proved the occasion of this deep affliction, was not, I am persuaded, a sanctified one. The honor of my injured Master, and my own spiritual prosperity, were jeopardized by the indulgence of natural inclination; and I might, but for a partial blindness, have so calculated. It is unnecessary to attempt tracing my wanderings and defects; I thought that I had seen, deplored, and confessed all of them. But God has seen proper to add poignancy to these exercises, and thus to make me see the folly of all human calculations where his glory is not the ruling object. If ever Divine Providence opens the way, I feel an inclination to make myself a beacon, to warn others against the danger of risking their spiritual interests, and the honor of Christ."

Mr. Jeter, in his excellent memoir, has truthfully said: "The excitement in the community at large against Mr. Broaddus, on this occasion, exceeded all reasonable limits. Nothing can be more irregular, capricious, and blind, than excited public indignation. The public had witnessed numberless crimes of appalling magnitude—dishonesties, cruelties, impurities, and impieties—committed by men of all classes, from the highest to the lowest, with indifference, or faint murmurs of disapprobation; but when Mr. Broaddus married the sister of his deceased wife—an act, as to the morality of which the most sharp-sighted and pure-minded casuists are not agreed—an act, which if an offence at all, was certainly a venial offence—this same public awoke as from the slumber of intoxication, and, as if to atone for ten thousand sins, proclaimed that the foundations of morality were about to be removed, and poured the vials of its wrath upon the head of the offender. He was unsuccessfully indicted under an obsolete law. The aid of the legislature was invoked, and that body, zealous for the conservation of public morals, revised the law; and that nothing might be wanted for the punishment of so great a criminal, gave it *ex post facto* authority. But, right or wrong, Mr. Broaddus was not to be easily punished. He evaded the penalty of the law on the plea of its unconstitutionality."

The writer is cognizant of the fact that some of the principal

assailants of Mr. Broaddus, on account of the above-named affair, were either deadly foes to Christianity or under strong sectarian influences. A few of his brethren, however, clung to him. Even though they regarded him as indiscreet, they never doubted his piety. In process of time, he fully regained his standing, both in the church and the world. The meekness with which he bore the unjust reproaches of his enemies, and the chastened, humble spirit evinced toward his brethren, as well as his uniform propriety of demeanor, all served to bring him into the warmest affections of God's people, and to command the respect of an ungodly world.

For more than twenty years he remained separated from his wife, though not divorced. Her death relieved him from all obligations, and in 1843 he entered again the marriage relation, with Miss Caroline M. Boulware, of King and Queen County. She was a most estimable lady, well qualified by intelligence and piety to aid and sustain him in the trials and toils of the ministry.

By his third wife he had several children, one of whom became related in marriage to the Rev. Howard W. Montague, of Essex County. The other, Rev. A. Broaddus, is filling his place as a proclaimer of the gospel, and as pastor of the churches left vacant by his death. By his last marriage he had one son, now an interesting youth. Ardently do we wish that *he* may become what his devoted parents, now "passed into the skies," most of all desired, a burning and shining light in his generation.

It is proper to refer to his character, as a man and a Christian. Gentle in disposition, amiable and unaffected in manner, truthful and faithful in the relations of life, he sustained as a man a high place in the regards of those who knew him. None questioned his piety as a professed follower of Christ. At an early period of his Christian life, he prepared the following, which he calls "admonitions and hints for myself:"—

"1. Endeavor to be spiritually-minded; this will naturally spiritualize your conversation and conduct, and so will be calculated to spread the savor of Divine grace.

"2. Labor after a golden medium between the extremes of levity and sourness, of carnality and gloominess. Too much mirth will disqualify the mind for the exercises of religion, and

give loose to the reins of levity in others; and too much austerity will render the aspect of religion unpleasant. Maintain, therefore, a cheerful gravity and a grave cheerfulness.

“3. Be not averse to join for a season in innocent conversation, though it be not on the subject of religion; but beware you run not to an extreme. Be not fond of a jest, and refrain from saying what you are afraid you will repent of.

“4. At proper seasons, drop a word for God; make observations of a religious kind.

“These observations must be learned by watchfulness, diligence, and fervent supplications to the throne of grace.”

His own history showed how constantly he sought to carry these thoughts into practice. He was a conscientiously good man.

The influence of Mr. Broaddus, in Virginia, but especially in the immediate sphere of his labors, was conservative and happy. It was not of the commanding, controlling order. It differed much from that of Semple and Clopton. It was the influence of love—like the gentle shower on the new-mown grass. His character seems to have been cast in a mould, resembling John, the beloved disciple. The strongest feeling of affection was entertained for him by all his brethren, particularly the churches of his charge. God, too, made him useful. Elucidating this remark, and the estimate in which he was held by the churches of that energetic and flourishing body, the Rappahannock Association, we subjoin a reference to him from the “Sketches,” etc., compiled by the talented and beloved McGill. It was written a few years before his death:—

“The future historian of the Baptists in Eastern Virginia must afford a large space to the labors and services of our venerable brother, as the contemporary, companion, and intimate associate of Robert B. Semple. These two names will be found connected with almost every important measure adopted by the denomination, from the period of their enlistment in the cause, down to their separation by the death of Semple, in 1831. Since that date the subject of this sketch has been pre-eminently the object of the affectionate veneration and respect of all the churches within our limits. As we are yet blessed with his presence and

influence, we cannot trust ourselves to speak of his character and abilities, or of his general labors, but must confine ourselves to his services in the Dover and Rappahannock Associations.

“His first sermon was preached on the 24th day of December, 1789, at the house of Mrs. Lowrie, in Caroline County, on the same day and at the same place at which Elder Semple preached his first discourse. Having changed his residence to the upper part of Caroline, out of the limits of the Dover Association, of which he had previously been a member, Elder Broaddus did not again occupy a place as a delegate to that body until after his election to the pastoral care of Salem Church, in 1820; he was, however, a very frequent attendant upon its sessions, as a visitor. The earliest copy of the minutes of the Dover Association which can now be obtained, is that of 1797. By it we find Elder Broaddus invited to a seat, as a visitor, and appointed to preach on Sunday—an appointment which, at that period, was always made with a view to put in requisition the very best talents of the body. This appointment was repeated whenever he was present, viz., in 1800, 1803, 1805, 1808, 1810, 1812, 1813, and 1819.

“In 1820 he appeared as a delegate from Salem Church, and preached the annual sermon before the Association. In 1821 he was absent, but furnished the able and interesting essay on ‘Christian Conversation,’ which is printed as the circular letter for the year. From that time to the division of the Association, in 1843, he was absent but once, viz., in 1830, and drafts were constantly made on his talents as a preacher and writer. In 1822, 1824, 1831, and 1835, he preached the annual sermon. In 1822 he was appointed on a committee to prepare and furnish to the churches a ‘Form of Discipline,’ a few copies of which, as afterwards adopted by the Association, are yet to be found. In the same year, he was required to remodel and prepare for the press the circular letter on ‘Drunkeness,’ which had been written by Dr. Somerville, and which, in its original form, had, in the opinion of the Association, ‘*too much of a medical aspect.*’

“In 1825 he wrote the valuable circular letter on ‘the propriety of a strict attention to veracity in general; and particularly to punctuality in the payment of debts.’ In 1827 he was

appointed chairman of a committee 'to select and publish such hymn-books as they may think useful, (if to them it should be thought expedient,) and report to the next Association.' The 'Dover Selection' was the result of this appointment, a work which, with many alterations and additions, made under the editorial supervision of Elder Broaddus, is still in most general use in our churches, under the name of 'The Virginia Selection.' Its pages are enriched with several beautiful hymns from the editor's own pen.

"In 1826 he was elected Assistant Moderator, an election which was repeated every year, except 1829 and 1830, until 1832, when he was unanimously chosen Moderator, to supply the place which had been vacated by the death of the lamented Semple. To this station he was re-elected annually, (except 1839, when he was absent,) until 1841, when, at his own earnest solicitation, he was excused from the labors of the chair, and another chosen in his place. In 1832, by a vote of the body, he was requested 'to compile from the Minutes and other documents, a concise history of this Association, together with the leading incidents connected with the life and death of our venerated and lamented brother, Robert B. Semple.' It is to be regretted that Elder Broaddus reported at the next session that he had not 'succeeded in obtaining such materials as would render the proposed work useful or interesting.' The appointment and request were renewed, and Elder Broaddus, 'although unwilling to pledge himself, was willing still to endeavor to fulfill the wishes of the Association.'

"At this session (1833) a resolution was adopted in the following words: 'That this Association, convinced of his abilities, unanimously and affectionately request our respected Moderator, A. Broaddus, to devote as much of his declining years to writing for publication as circumstances will permit.' In 1833 the age and infirm health of Elder Broaddus rendered it more than probable that he would be with us no more. Under this impression, he prepared and read to the Association a valedictory address. The writer well recollects the deeply interesting character of this address, and the solemn emotions caused in the Association by its delivery.

"The circular letter of this year was from the same pen, and

was also republished in the Herald of the 2d of November, 1838. Its theme was, 'What may be considered as constituting a scriptural call to the gospel ministry, and what are the proper means for seeking out and bringing into exercise such gifts among our members as may appear to promise usefulness in that office?' These interesting questions were discussed in a manner commensurate with their important character. In 1839 Elder Broaddus was absent, but having been appointed to write the circular letter, with liberty to select the subject, he furnished the letter which is appended to the Minutes, on 'Singing the praises of the Most High;' a subject peculiarly appropriate for one who had himself attained the reputation of a 'sweet singer in Israel.' On his declining a re-election as Moderator, in 1841, the Association resolved, 'That Elder Andrew Broaddus be henceforth regarded as a privileged member of this body.' Since the organization of the Rappahannock Association, Elder Broaddus has appeared at three of its meetings, and borne an active part in the proceedings. He furnished, in 1845, the report on 'Foreign Missions,' and in 1846 an important circular to the churches, on 'Ordination to the ministry.' These later productions serve to show that the lamp which was first lighted in 1789 is still burning brightly in our midst. Long may its rays be visible to guide us in the path of Christian duty!"

The valedictory to which allusion is made in the above sketch, was of the most touching character. In soft, melting tones, he spoke as one standing on the confines of the spirit-world, and looking back to encourage his brethren amid the conflicts and trials of life. The dense throng of delegates and spectators, filling up the house to its utmost capacity, seemed, if not awe-struck, subdued and overcome with swelling emotion. Its reference to himself, not usual in his addresses, rendered it the more affecting. Furnishing, as it does, a survey of the past of his history, the reader will not deem its insertion, in part, inappropriate.

"Let me hope, dear brethren, that my advanced age, the length of time in which I have been engaged, though poorly, in the public service of our common Master, and the station which you have repeatedly called me to fill, at these our annual meetings,—let me hope that these considerations will form a sufficient apology for

the liberty I thus take, and will exempt me from all charge of arrogance or of vanity, for thus calling your attention before we shake hands and bid adieu.

“If it should be asked, why this valedictory address on this occasion, rather than on any former one of a similar nature, I would answer, because now far advanced in life, I am admonished, without laying claim to a prophetic spirit, that the end of my journey is probably not far distant, and I feel a desire, before the closing scene of life, to say something to you in this way. I ought to reflect that there is some probability I may never meet with you in an association again. At any rate, it is highly probable that we all shall never meet again in our present state of existence. This solemn thought I wish to have deeply impressed on my own mind, and wish it to be deeply impressed on yours.

“Allow me, brethren, on this occasion, just to take a glance at my own course. For bringing to your notice, however, even for a few minutes, such an object as myself, I owe you an apology; let this suffice. Old age is disposed to egotism; but it is not, as you will see, with any the least view to self-applause, that I take this glance at my own history. Oh that it were worthy of being presented to you by way of example! But where example fails, let admonition supply its place.

“I am now near the termination of my sixty-eighth year. Full forty-nine years of my life have elapsed since I made a public profession of religion, by putting on Christ in baptism, and forty-eight years since I ventured to come forward in a public manner, a feeble advocate of the cause of our Divine Master. In the course of my pilgrimage I have passed, as you may suppose, through different sorts of weather, (allow this figure,) and over grounds of varied service. A checkered scene of shade and sunshine, of storm and fair weather, from the skies above, and under foot a diversified track of hills and valleys, rocks and mountains, with here and there a level plain, and a pleasant path. This state of things we may consider as in some good degree the common lot of all the Church in her present militant state. Yet I am compelled to say, to me it appears that some of our heaviest trials grow out of our own grievous failings. Afflictions, I am aware, are often sent in mercy; and the chastisements of God’s

people proceed from the hand of a Father; but how many a conflict, how many a painful exercise of mind, might have been avoided, by a course of steady, unwavering devotion to God in heart and life. Let this be for an admonition.

“In the course of my profession, I have witnessed repeated revivals of religion; and again, I have had to mourn the languid state of Zion; have sometimes enjoyed a heavenly satisfaction in proclaiming the message of eternal life, and speaking the rich treasures of Divine truth; and often, alas! have I groaned under a consciousness of the weakness of my nature and the poverty of my efforts. Sometimes I have experienced, as I trust, exercises of unearthly enjoyment; and have often been ‘in heaviness through manifold temptations.’ But, brethren, let me here testify that amid all the conflicts and trials which I have encountered and endured, I have never repented of having become a servant of God—a follower of Christ. In this respect I have no regrets but such as arise from my own failings in faith, and love, and holy duties. Repented of this? No! and were my trials and conflicts as a Christian much greater than they are, far from recanting, I humbly hope I would still hold on, and say, with Job of old, ‘Though He slay me, yet will I trust in Him.’

“As respecting the ministry, such have been the difficulties through which I have had to pass, particularly on account of my constitutional weakness of nerve and of spirit, that apart from a sense of duty, I believe I should be disposed, and should decide, to relinquish its responsibilities and its labors. But in this respect, a deeper devotion to God and his cause would, I am persuaded, have greatly conduced to my relief; and even in this respect I am willing, yea, desirous to be at my Master’s disposal. Oh, brethren, that you and I may be ready, whenever He calls, to answer with faithful Abraham, ‘Here am I!’

“It is time to turn my view from myself to others.”

“In looking around on this assembled body, I see none of those who belonged to the old generation, when I, then a youth, first united with the fraternal band. A remnant even of that generation, I could not expect to see. Ford, Webber, Courtney, Lunsford, Toler, Noel, Lewis, Greenwood, with several others that might be named, have long since finished their course, and are



gone to 'rest from their labors.' Your fathers, where are they? and the prophets, do they live forever? But my coevals, too, how few do I see! Where is Straughan; and where is Semple, that brother of my soul; and Claybrook, and Rice—where are they? Alas! these also have left us for a brighter and a better world. And what a list might be drawn out, of brethren in the more private walks of the church,—brethren with whom I once associated, and who vacated their seats, no more to assemble with us in our tabernacles below! Reflections of this sort are calculated to throw a melancholy shade over our minds, and to sadden the feelings of our hearts. But, blessed be God! a cheering light breaks through this gloom, even here in our earthly abode, and just beyond we catch the glimpse of a more glorious dawn. The seats here left vacant by our departed brethren have been more than filled by a new generation of Christians, and we look forward to the day when we shall reassemble with our brethren who have died in the Lord, on Zion's heavenly hill, bright with the splendors of a cloudless day.

"And, brethren in the ministry, with the approbation of our Master, (oh that we may win his approving smile!) and with this prospect before us, shall we not be willing to forego what the world calls honorable, and yield its riches to those 'who basely pant' for worldly wealth, content to wait for our reward at the coming day? The estimate formed by the world is a false estimate. Who are the celebrated ones of the earth? The sages, who present us with the rushlight of human wisdom; not the men who 'hold forth the word of life.' The heroes, who conquer nations; not those who overcome the powers of darkness. The patriots and statesmen, who can only establish wise laws and measures for a transitory life; not the messengers of salvation, who labor to prepare us for eternal felicity. And is it strange that thus it should be so? The world knew not to estimate the love and labors of the Son of God. 'Therefore the world knoweth us not, because it knew him not.' But, brethren, it is better for us it should be so, for thus we escape the assault of temptations, which might prove too strong for our strength. Let the world, then, form its own estimate, and let us patiently endure, and let us wait our reward. And we can endure, we can wait, if faith

come in to our aid. Faith shall brighten our vision, and give us to see, while looking through time's dim vapors, that 'our witness is in heaven, and our record is on high.' Faith shall open our ears, and give us to hear, by anticipation, the music of that blessed plaudit, 'Well done, good and faithful servants! enter into the joy of your Lord.'

"Young soldiers of the cross, may you be strengthened in all the labors and trials that may attend your progress!

" 'Far from a world of grief and sin, .  
• With God eternally shut in—shut in.' "

These parting words were not the last he was permitted to utter. Frequently, at different times and places, he was yet allowed to hold forth the faithful word—to preach that Saviour to whom he confided his own immortal interests. It was refreshing to behold this old pilgrim, maintaining to the end of his life much of his original elasticity of mind. Still erect in form, his step indicated but little of the decrepitude of declining years. It was not until the year 1848 that any serious decline was apparent. His last sermon was preached in the City of Richmond, for the First African Church. It was a remarkable discourse. One of our most discriminating brethren, who heard it, observed: "If a million men should give their views of that passage, no one, probably, would entertain the conception of it as did Brother Broaddus; and yet his was the right one, and I am surprised that all should not have it." The pastor of the church, who was present, thus refers to it: "His text on that occasion was characteristic of his general style of preaching—'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not. Behold, your God will come with vengeance, even God, with a recompense, he will come and save you.' He contemplated the servants of God as having a work to do, a race to run, and a battle to fight. His feeble frame, his advanced age, (being in his seventy-eighth year,) and his ripened piety, brought forcibly to my remembrance a parable of the Scripture on which he had expatiated seventeen years before, on the occasion of the death of his friend and coadjutor,

the devoted Semples: 'I have fought a good fight; I have finished my course; I have kept the faith.'"

In the first part of his sickness, he seems to have been despondent. The irritability produced in the nervous system, by the chronic affection under which he was suffering, had doubtless its effects. And then, he was looking around him and surveying well the ground on which he stood. It is a solemn thing to die. He felt it to be so. Self-deception was the thing he feared. Concerning his Redeemer, and the great truths he had for nearly sixty years proclaimed, he entertained not a solitary doubt. The darkness of his mind was of short continuance. To a brother who had rode a long distance to see him, he extended his hand with characteristic affection, expressing his readiness to die. When asked, on another occasion, as to the state of his mind, he said, "Calmly relying on Christ." At another time, rousing him from a pleasing reverie, he remarked, "The angels are instructing me how to conduct myself in glory." In the very last agony, he was heard to repeat the words Happy! happy! happy!

And so we may say:—

"Happy soul! thy days are ended;  
All thy mourning days below."

He passed away to his long-anticipated home in heaven, December 1st, 1848, in the seventy-ninth year of his age.

The Baptists of Virginia will long cherish the fond memory of the excellence of his character, the superior mental and oratorical powers with which he was endowed, and the genial, useful influence he exercised on the churches and the world.

## JOHN NEALE.\*

ELDER JOHN NEALE, son of Presley Neale and Mary, his wife, who was Mary Carter, was born about 1775 or 1776, in Westmoreland County, Virginia, near where the Pope's Creek Meeting-house now stands; his father giving the lot for the erection of said building. Both his parents were pious and consistent members of the church. The old man, when dying, said to his son, "Well, John, I have been long talking about heaven; and now I am going to see what it is!" John, the subject of this sketch, grew up a wild and careless young man, and about the time of his becoming of age married Miss Elizabeth Brewer, of Richmond County. Having learned the trade of carpenter and house-joiner, he went into the employment of General George Washington, at Mount Vernon, with whom he lived four years, as master-workman among his carpenters. Leaving there, he was employed for nine years, in the same capacity, on the Ravensworth estate, in Fairfax County. Here he lost his wife, after she had borne him several children. Not long afterwards he married Miss Elizabeth Smith, the daughter of Charles Smith, of Fairfax: of the fruit of this marriage one child only survived her parents.

All these years John Neale thought little of religion, and seemed to care less, but was a complete man of the world, living in pleasure and sin. But it pleased God to afflict him sorely by chronic rheumatism; he lost the use of all his limbs. In this helpless state, he, with his family, were brought back to his father's house, where he lay many months in deep suffering. It was during this affliction that he was led to think, and was brought to a sense of his guilt and wretchedness before God; and there, too, on that bed of suffering he first found peace in believing, and, to use his own language, "he felt himself almost at heaven's gate." Along with the anguish of his soul all his pains left him, and the peace which passeth understanding possessed his soul.

Though free of pain he was helpless, and could not gain

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\* By Rev. Lovel Marders.

strength. All despaired of his recovery; medicine to strengthen was given, but without effect. One day, alone in his room, on the bed, he said he was thinking of the Lord's goodness to him, and all at once it seemed as if some one spoke these words to him: "I shall not die, but live, and declare the glory of the Lord;" he looked around with astonishment. No one was near. Nor did he know that such words were in the Bible. His wife came in. He asked for the Bible, opened it at the Hundred and eighteenth Psalm, and there he read the words, and still felt them as if addressed to him. His wife was about to give him his medicine. He told her to put it away, he would take no more. Soon after he was taken with a bleeding at the nose; friends and doctors tried in vain to stop it; it bled rapidly and constantly; apparently all his blood ran away; and water followed, which would scarcely stain the whitest cloth. This left him too weak to move a muscle, or open his eyes; nourishment restored the vital current, and gradually life and strength came back—strength which he could not gain before.

In the spring of 1809, on his crutches, he came out a new man. On his crutches he moved, with his family, to a little farm near his father, which he had purchased with the proceeds of his labor. On his crutches he went before the Nomony Church to relate his Christian experience. On his crutches he was baptized, and on them he commenced his after-life labor, of warning sinners to repent and believe the gospel. Thus he was taken from the work-bench to the pulpit. He was soon ordained to the ministry, and took the care of Pope's Creek Church, which was organized about that time. He held the care of this church, preaching in various sections, until he lost his second wife, somewhere about 1826; after which he went up into Fauquier, and married a widow Martin, with whom he lived comfortably till she died. He continued to preach among the churches, as occasion served, until his death, which took place somewhere between 1848 and 1850.

His education was limited to reading, writing, and arithmetic, sufficient for the common affairs of life. Possessed of much shrewdness, he was qualified to push his way among his species. He was a member of the Court of Westmoreland several years

before he left that county. He was never a healthy man, troubled always with a cough as one in a decline, though a man of much energy and decision of character. Whatever he undertook, he did with his might. Common things would never turn him from his course. He had great firmness, which, he said, he acquired at Mount Vernon. All this he carried with him into the ministry. When he was converted, he conferred not with flesh and blood, but pushed ahead as heretofore.

But as a preacher, who shall describe him? He read, thought, studied, and tried hard to make a systematic preacher. He would often write down the heads of his discourses, and study them distinctly. But, sure as ever he began to preach, he would drop his oars, jump out of his boat, and go splashing and plunging through the great deep of Divine revelation; now and then diving and throwing up pearls and gems in a crude state. He would be pleasing to some, and rasping to others. Some would cry, others smile, and some be angry. But little cared he for their anger. He used to say: "Better make them feel angry than not feel at all; it might lead them to think." An instance in point: One Sabbath morning, going to his appointment, he met a man with a net on his shoulder, for fishing. He stepped in the road, and gave him a stern rebuke for his wickedness. It made the man angry; so angry, that he afterwards said he could willingly have killed him. But it did good. The rebuke resulted in his conversion to God. Such roughness may be excused, but cannot always be commended. Yet, with all his crudeness and roughness, Elder Neale did good.

He loved his people and they loved him; the secret power of his usefulness seemed to lie in his earnest-hearted zeal. That he was in earnest, few who knew him doubted; and the knowledge of this, on the part of the people, excused many of his rough, uncouth sayings. His Master blessed his labors, and gave him souls for his hire. Many no doubt are now with him before the throne, as evidence of his earnest love for his Master's cause.

The last time the writer saw him was a year or two before he died; he had nothing to do, he said, and was waiting to be called home. He came over to see me once more, as he had not long to live; and asked me to feel his pulse. I did so, and found

it beating three or four times rapidly, and then stop entirely the time of three or four beats more, and thus his pulse proceeded. "That," he said, "tells me my time is short; but I have no fears; all is right; the same grace that called and kept me hitherto, will not let me go. This is my trust." Thus we parted. He is gone, gone till the heavens be no more. He was about seventy-five years of age at his death, and was in the ministry upwards of forty years. John Neale preached many things in his exhortations, and the common people heard him gladly.

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### PHILIP MATTHEWS.

It is not a vain boast we make, when, in pointing to the ministry of our fathers, we say that never have men more untiring and faithful been found. Though they did not dig deep in the mines of worldly knowledge, the ample treasures of spiritual truth were laid open before them, as the pages of God's word were diligently explored. They sought not the praise of man, but in simplicity and godly sincerity commended the truth to every man's conscience in the sight of God.

The subject of this sketch was born in the year 1755. When he professed religion or entered the ministry is not known by the writer. It is certain he had begun to commend the gospel message to his fellow-men before the beginning of the present century. To the church called Rocks, in Prince Edward County, he most faithfully ministered. In the Minutes of the Appomatox Association for 1834, it is stated that he had long been its pastor, and that it "has been a prosperous body. Lately ELDER MATTHEWS has, with some of the members, formed a new church, called 'Matthews,' at Walker's Church, and it is said some unpleasantness has been occasioned, by a difference of sentiment respecting temperance societies. This ought not to be. We hope the 'Rocks' will never blame others for their labors to ameliorate the condition of mankind by the means of temperance or

any other effort, good in its design." From this extract it would appear that Mr. Matthews had taken decided ground in favor of those reformatory movements, by which the sober might be kept so, and the inebriate be snatched from the vortex of ruin into which he was plunging.

While, as thus indicated, he early became a temperance advocate, the same is true respecting all the plans of Christian benevolence which mark our age. One who knew him well remarks: "To the benevolent efforts of the Baptists he assented slowly and cautiously at the first; but as light beamed on his mind, he came heart and hand into every laudable measure, as far as he understood it. To the temperance cause especially he gave his undivided soul. Never was one more decided than he on that subject. To Bible, missionary, and tract operations he lent his unqualified support."

The same witness thus testifies: "Integrity and uprightness, promptitude and consistency, marked all his dealings with his fellow-men. Perhaps, if any trait stood prominent in his character, it was benevolence to the poor. No man came to him in distress but he met with a sympathetic brother, and the poor around him could give testimony of his many unostentatious acts of charity. From the needy he turned not away."

In maintaining with decision his views on the question of sending the gospel to the perishing, he yielded not to a captious and intolerant spirit. It was his anxious concern to see the Lord's people united. "Strife and debate he always opposed. At home, in his neighborhood, in the church, or in the Association, he was emphatically a peace-maker."

As a preacher he was plain, simple, and earnest. He aimed to secure the spiritual good of man, not to please them or to obtain their commendation. He sought also in his pulpit labors a more elevated standard of piety in the churches. The cause and glory of the Redeemer seemed to lie near his heart. He aimed without fear to reach the conscience, declaring the whole counsel of God. "But," as a friend observes, "his loudest preaching was an exemplary Christian life. All the Christian graces seemed to find a soil in which they could live, and to receive a cultivation which made them thrive."



When the time came that he must die, his confidence in the great truths of the gospel, and in that Saviour in which all these truths centre, was unwavering. When visited by a loved daughter, and questioned concerning the condition and prospects of his soul, he said: "I have a strong hope, based upon the foundation, Christ." We refer to the closing scene in the language of another:—

"On Tuesday his physician informed him that he must die, upon which he proceeded to give to all what he himself styled his dying charge. We can only give the substance of that day's conversation. First, to all the ministers of the gospel, tell them to be more faithful in declaring all the counsel of God. Then to all professors of religion, tell them to be more circumspect; to live nearer to God; to abstain from all appearance of evil. To young Christians, tell them to guard against that levity which he too often, with pain, witnessed. To his children he spoke, exhorting them to live holy and consistent lives. To one, who, professing faith, but had not publicly professed attachment to Christ, he spoke with importunity, urging to delay duty no longer. He seemed to feel especially for an unconverted son in the West, and sent an affectionate message to him. After all this and much more of an impressive character, which we cannot now pen, he signified his anxiety to depart—said he had fought a good fight, had finished his course, and kept the faith. He remarked that death seemed only like stepping from one room to another. He lived, however, until the next Saturday, exhorting, as his pains would permit, all he saw."

Thus he died, at his home in Prince Edward County, on Saturday, the 10th of August, 1839, leaving behind the pleasing evidence of preparation for the joys of the righteous.

The church of which he was pastor, in view of this event, recorded upon their church-book the following: "This church cordially sympathize with his afflicted family, while they bewail their own heavy loss in the death of this diligent, faithful, and persevering herald of the cross, and long-trying servant of the Lord Jesus Christ. It is believed by this church that Elder Matthews was for more than forty years engaged in the ministry of the gospel, and that he never failed to declare the whole counsel

of God, to the best of his ability. The great characteristic of his preaching was faithfulness to his Master and the souls of his fellow-men. He died as he lived, in the full triumph of faith, and the hope of a happy resurrection at the last day."

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### JOHN DAVIS.

THE toil-worn laborer is cheered by the examples of patient endurance which the history of others may furnish. Thus the biography of such men as JOHN DAVIS has something in it peculiarly refreshing to the faithful minister of Jesus Christ, as he pursues his course of self-denial, in fulfilling the work assigned him. For the following tribute to the memory of this good man we are indebted to the pen of Dr. Samuel B. Rice. It is no less well written than truthful.

"Elder Davis was born in Orange County, Virginia, in the spring of 1782. When young, his parents removed to Albemarle County, where he spent his minority. In 1801 he professed the religion of Christ, and was baptized by Elder Goss, who had been instrumental in his awakening and conversion. In 1802 he located himself in the County of Amherst, where he resided till his death. In 1812 he was ordained to the full work of the gospel ministry. From that time till the close of his life, a period of forty years, he was engaged with untiring assiduity in his Master's service. And although we have many ministers in the denomination of superior talents and education to Brother Davis, yet I very much question if we have any who have rendered the Baptists more service, or who have been more extensively instrumental in the awakening and conversion of sinners to God, than he was. Possessed of a cast of mind adapted to a very large majority of those among whom he labored, and urged by a zeal for the glory of God, connected with an ardent desire for the salvation of sinners which knew no limit, his whole life was a life of toil and privation, and his labors were most eminently successful.

“He became, at various periods of his ministry, the pastor of Maple Creek, Ebenezer, and Mount Moriah Churches, in Amherst; of Hunting Creek, in Bedford; of Neriah and Panther Gap, in Rockbridge; and was the founder of Piney River Church, in Nelson, and of New Prospect Church, in Amherst. In all of these churches he had large and extensive revivals—numbering in some instances from eighty to one hundred and twenty converts. The writer of this little tribute to his memory heard him remark, a few months previous to his death, that he thought he had traveled, in the discharge of his ministerial engagements, nearly 50,000 miles; and had baptized upwards of 3000 converts.

“For the last four or five years, however, it was manifest that his extraordinary energy of mind and body was gradually yielding to the pressure of accumulated years and multiplied infirmities; so much so that he had, for some considerable time previous to his death, found it necessary to circumscribe the area of his operations, and to relinquish the care of his churches. About the 1st of September, 1851, he was attacked by the disease which terminated his earthly existence. It soon became manifest, not only to those around him, but to himself, that he could not survive the violence of the attack. Every day gave more unerring indications of his approaching end. But none seemed less dismayed by these indications than he himself. To him death had lost its sting, and the grave its victory. He assured his attendants there was but one object for which he still wished to live, and that was to see all his children converted to God. As his end approached, however, he seemed to relinquish every wish with regard to himself with cheerful resignation into the hands of his heavenly Father. That gospel which he had preached to others, and which had been his support through life, became emphatically and manifestly his stay in death. With that tenderness and sympathy which had characterized him through life, he spoke words of comfort to his family and friends in the prospect of his being taken from them. And with that composure and tranquillity which can animate none but a dying Christian, he gave directions concerning his funeral—selecting his hymn, text, preacher, etc.; and, having arranged all his temporal affairs, he fell sweetly asleep on

the bosom of his Saviour. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

Elder Davis, as indicated in the above-named particulars of his life, occupied an eminent position within the limits of the Albemarle Association, and left behind him, among the churches of that body, a sweet savor, to the glory of his Divine Master.

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### THOMAS LA FON, SR.

THE name of LA FON, as one of the early Baptist preachers who exerted no little influence for good, is familiar only to a few of the older disciples in Chesterfield. The following brief reference to his history is from the pen of his son, Dr. Joseph La Fon, of Missouri.

Thomas La Fou, Sr., was born on the 18th day of March, 1764, in King and Queen County, Virginia; he was enlisted at the age of sixteen, in the regular service, during the Revolution, for the term of eighteen months, and served all, or nearly all the time for which he was enlisted. He was in General Greene's army, and wounded at the battle of Eutaw Springs. The writer of this remembers hearing him say, that just before the battle referred to commenced, the soldiers had prepared their scanty meal, consisting of bread alone, "Old Virginia ash-cake," after fasting three days. As they were about to commence their meal, General Greene told the men to lay their bread by, as he hoped they would, in a short time, be able to eat it with more satisfaction. Very soon after the battle commenced he was wounded in the abdomen by a musket-ball; the ball entering near the umbilicus, and passing through the body, came out on one side of the spinal column; his bowels protruded through the wound in front, and he held them in his hand until he received surgical assistance. He always attributed his escape from instant death to his long fast. In all after-life he suffered considerably, at periods, from the effects of his wound.

He speedily recovered, rejoined the army, and was in the battle

of the Cowpens. No other revolutionary reminiscence is now recollected of him.

He was married about the year 1785 or 1786, to Catherine Gale, of the County of King and Queen, and settled in Chesterfield County, three miles east of the Court-house, on the farm now occupied by Joseph Wooldridge, immediately north-northwest of the Half-way, or Proctor's Creek Station, on the Richmond and Petersburg Railroad, where he resided until his death. In his old family Bible, now in the possession of Mrs. Martha La Fon, of La Grange, Missouri, widow of John La Fon, deceased, there is an entry in his own handwriting: "Spiritually born, August 25th, 1785." He commenced preaching soon after his conversion—the precise time not known. He was ordained by some one of the Baptist preachers of Chesterfield County, Virginia—supposed to be Elder Eleazer Clay, as he was known to be very intimate with and greatly attached to Elder Clay. He preached mostly in Chesterfield County, and had the care of Salem Church, which was constituted under his ministry, about the year 1803. As a minister he was much beloved, and spoke with much pathos and energy. Although a youth, Dr. La Fon says he remembers hearing him with much delight, and frequently shedding tears at his earnest appeals. In the latter part of his life he occasionally visited the adjoining counties, with other ministers, for the purpose of preaching the gospel. He was taken sick just after he returned from one of these tours, with bilious remittent fever, and died on the 15th day of September, 1815, having been confined to his bed but about one week. Elder E. Clay preached his funeral sermon, from the fourth chapter of Paul's Second Letter to Timothy, sixth, seventh, and eighth verses: "For I am now ready to be offered," etc.

His widow removed to Missouri with some of her children, in the fall of 1830, and died in "full assurance of faith," in Lewis County, on the 8th day of September, in the year 1831, about three miles south of the present City of La Grange.

Most of his descendants are now living in Marion and Lewis Counties, Missouri, and Chesterfield County, Virginia; some few in the States of New Jersey and Texas.

## DAVID JESSEE.\*

ELDER DAVID JESSEE was born March 6th, 1783, in Russell County, Virginia. In 1801, being then in his eighteenth year, he made a profession of religion, and connected himself with the church at Castle's Woods, in his native county. He commenced his labors as a minister of the gospel in the same year of his conversion. In the year 1803 he was ordained to the ministry, and called to the pastoral care of the church at Castle's Woods. He accepted this call, and retained his position as pastor of that church until the period of his death. During his pastorship, that church enjoyed several revivals of religion, in one of which upwards of one hundred members were added to its numbers.

The ministerial labors of Elder Jessee were confined principally to the Counties of Russell, Washington, Scott, and Lee. The pastoral care of from two to four churches during the whole period of his ministry, together with the necessity of supporting a large family, necessarily confined him within a limited sphere of action. But his time was much devoted to preaching, and it may be justly said of him, that few men have been more zealous and devoted in the ministry. With the exception of some few meetings, he presided as Moderator in the Washington Association from the time of its organization until the disruption of that body by the formation of the Lebanon Association, in 1845. Of this latter body he was, with the exception of a single meeting, annually elected Moderator. In the exception referred to, he declined the office on the ground of his infirmities. He, however, subsequently filled it until his death.

We have but meagre and imperfect details of the early operations of the Baptists within Elder Jessee's field of labor. After some inquiry upon this subject, we hear of but one Baptist minister in the County of Russell, about the period of Elder Jessee's conversion; this one was Edward Kelly. The late Elder Thomas

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\* By J. W. Lampkin.

Colley, of Washington, labored in that and the adjacent counties for many years; but at what time his ministry commenced is unknown to the writer of this article.

Elder Jessee was awakened and converted under the preaching of Edward Kelly, and baptized by him in Reed's Valley, during a revival of religion which occurred in that vicinity.

In regard to the doctrines held and preached by him, it may be sufficient to say, that they coincided generally with those of the Regular Baptists. His views, however, in reference to the extent of the atonement, underwent a change. In the early part of his ministry he advocated the high-toned Calvinistic view of that subject; but in the latter years of his life he supported the view now generally adopted by the Baptists, viz., that the atonement is general in its nature. Elder Jessee also changed his position upon another subject, the use of intoxicating liquors as a beverage by members of the church. From having in early life tolerated this practice, he was, for many years previous to his death, its uncompromising opponent.

Prior to the year 1845 the subject of foreign and domestic missions had not been noticed among the churches within Elder Jessee's field of labor, and whole churches, if not hostile, had at least been neutral on this subject. The Washington Association (embracing these churches) met in 1845, at Glade Hollow Meeting-house, near Lebanon. About this time some indications of a missionary spirit, to some extent, with some one or two churches, had been manifested, and had aroused a feeling of hostility on the part of the enemies of missions. These last appeared in the Association, determined, if possible, to crush every indication of a missionary spirit. Either fortunately or unfortunately, the issue was made in that meeting. The application on the part of a new church (friendly to missions) to become a member of that body, brought up the question of missions. Without entering into details, it is sufficient here to say, that the debate upon this question was stirring and tempestuous, and in some instances the spirit manifested but illy comported with that which should influence a religious deliberative body. The result was a disruption of the Washington Association. A large portion of the delegates in the meeting withdrew from the body, convened at Russell Court-

house, and organized the Lebanon Association. The friends and opponents of missions parted on that day, never to meet again in council. In the excitement of this meeting Elder Jessee was deposed as Moderator, a position he had long filled. Having identified himself with the friends of missions, he became obnoxious to the enemies of that cause. Foreseeing the painful results to which the anti-mission party was tending, he warned and entreated them to shun the rocks upon which they were about to founder. Amid all the excitement around him, and doubtless smarting under the contumely thrown upon himself and his friends, he, with parental fondness, plead to the last moment for union, brotherly kindness, mutual effort, and freedom of conscience in matters of religion. The ties which bound him to the Association were hard to sever. Even when the last hope of effecting a reconciliation with his misguided brethren had been blighted—when his friends had all left the house—when he himself had been rudely thrust from the Moderator's place, and his last earnest and affectionate appeal for union and harmony had fallen lifeless upon hardened hearts and deaf ears, he still lingered in that meeting, watching for the moment when the storm of passion and prejudice should so far subside as to allow him the opportunity of using the only weapon now left him—that of prayer. He found that opportunity, and kneeling once more in their midst, he invoked the blessings of Heaven for the continued union and prosperity of his brethren; and, utterly forgetful of his own wrongs, implored every blessing upon those who had inflicted them. That earnest and affectionate appeal to Heaven was not in vain: a deep impression was made upon the minds and hearts of his opponents, convincing them of his faithfulness and sincerity, and leaving ever after a stronger feeling of respect and kindness on their part. We may form some idea of the power and spirit of that last prayer of his, from the fact that an anti-missionary minister, a leading and formidable opponent, who had come to the Association prepared to pour out upon the missionaries a bitter and acrimonious speech, had this speech (to use his own expression) all prayed out of him. Under the influence of Jessee's prayer, his anti-missionary speech perished still-born in the laboratory of his mind. He could not recall even the skeleton of it. From



that day a new impulse was given to the cause of missions in Elder Jessee's field of labor. The friends of that cause organized, and have ever since been gaining strength.

Both as a minister and a citizen, Elder Jessee was popular, and maintained through life an unimpeachable character. In all the relations of life in which he was called to act, his good name remained unsullied. His life may justly be regarded as one of usefulness. Instrumental in winning many souls to Christ; instrumental in building up several churches; having preached the gospel in a region of country comparatively destitute, for more than half a century; having, during that long period, faithfully served several churches as pastor; having baptized about 2000 persons, and, as a minister and private citizen, exerted an influence for good and sustained a character without reproach, he has "fallen asleep in Jesus." On the 20th day of March, 1856, about ten o'clock P.M., he was attacked with paralysis; a few hours after, his spirit passed away. His summons was sudden, but found him not unprepared. Disease deprived him of the power of speech during his last hours, but a long and well-spent life by faith in his Redeemer, gives assurance that he met death in the full triumphs of the Christian's hope, and that he has entered upon that "rest which remains for the people of God."

Elder Jessee had but a limited education. His mind was active and clear. Fluent in speech, and hasty in delivery, he had not trained his thoughts nor disciplined his ideas. The theme of his discourses occupied far more of his attention than the manner of their delivery. His style of preaching was hasty, animated, and impulsive. His sermons, unstudied with a view to arrangement, were generally somewhat deficient in connection. In the vigor of manhood few men possessed a more perfect voice. Rapid and fluent in speech, with little attention to the modulations of the voice—with but little regard to the choice of words—with great earnestness of manner, and his sermons always extemporaneous, he seldom failed to command attention and to make a favorable impression upon his audience. Though laboring under many disadvantages, and standing almost alone for more than half a century in the field he occupied, yet his labors were owned and blessed, and God permitted him, in his declining years, to witness

the prosperity of that cause which he had loved and sustained from youth to old age, and to the support of which he had devoted the energies of a long life. He lived to see churches multiplied around him, his field occupied by efficient ministers, and the prevalence of liberal and enlightened views in regard to Christian effort. His surviving Christian brethren will long cherish his memory, and his piety, faithfulness, and usefulness still live in the respect of all who knew him.

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### JOSHUA L. BROCKMAN.\*

THIS servant of Christ was born the first of February, 1829, in Orange County, Virginia. Though his career was short, and for the most part destitute of striking incidents or brilliant achievements, yet it is far from being uninteresting. Happily for him, he had parents whose great desire was to train up their son in the nurture and admonition of the Lord. When but a child, he received a very solemn admonition from his father, which never faded from his memory. In after years, ELDER BROCKMAN frequently alluded to this circumstance, and regarded it as having given a cast to his whole life. What a striking illustration does this furnish of the influence which pious parents exert over their offspring! How often has a simple sentence, coming from a heart filled with anxious desires for the child's salvation, been made instrumental in bringing the little one to Jesus!

From a child, Elder Brockman was scrupulously conscientious. No boy ever thought it worth while to insist on his doing what he thought to be wrong. Importunity availed nothing. He would suffer martyrdom rather than do what conscience told him was not right. When but a little child, he was singularly fond of reading the Bible. He would assemble his playmates and conduct singing, reading, and prayer, with that earnestness, solemnity, and fervency which ever characterized his religious services.

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\* By Rev. A. E. Dickinson.

There was no exercise to which he was more devoted than *secret prayer*. He seemed to move in a holy atmosphere. Prayer was his "vital breath, his native air." He is represented by one who knew him well, as spending several hours in each day in private devotions. Frequently his continued absence long after nightfall would produce no small stir in the family to know what had become of the boy. At such times, he was generally found in an out-house, or in a retired grove, breathing the aspirations of his soul into the ear of Him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then but thirteen years of age, he made a profession of religion, and united with the North Pamunkey Baptist Church. Having made a full and entire consecration of himself to Christ, he at once inquired, "Lord, what wilt thou have me to do?" Though but a little boy, he began by praying in public, and exhorting sinners to flee from the wrath to come. When seventeen years of age, he was placed in the office of deacon, in which capacity he was for several years eminently useful. When nineteen years old, we find him licensed to preach the gospel. No sooner is he convinced that it is his duty to preach, than he seeks most assiduously to improve his mind by every means in his power. Having availed himself of the best instruction which his neighborhood could furnish, he enters Columbian College, with the determination of going through a thorough course of study; but his plans are frustrated; his health fails. He is compelled, after some six months, to leave college. An invalid, he now spends a year at home, in the most painful suspense with regard to the future course of his life. Unable to prosecute his studies, unwilling to enter any secular calling, feeling unprepared for the work of the ministry, and yet his heart burning with love to the Saviour and to souls, urges him *to do something*. What can he do? Where is the path of duty? For a season he walks in darkness and doubt. He finally concludes to enter at once the work of the ministry.

He is ordained, and accepts the pastorate of Lickinghole Church, Goochland County.

On the eleventh day of November, 1852, he was united in mar-

riage to Miss Ann E. Graves, a lady in every respect calculated to promote his happiness, and aid him in his sacred calling. The Lickinghole Church had for years been declining. The prospect for doing good in a short time was a poor one. His friends hoped that after *several years* he might do something. Little did any one think that in so short a time such a glorious work could be effected. In a few months the young pastor had three large Sabbath-schools within the bounds of his church in successful operation. He sought to interest every member of his church and congregation in these nurseries of piety. He went from house to house, begging his brethren to consecrate themselves to Jesus, to take hold of everything which promised to advance his cause.

Not only Sabbath-schools, but every good cause found in him an earnest and eloquent advocate. His heart was deeply interested in the work of missions. He aimed at nothing less than the *conversion of the world*. From contributing a small sum, his church, during the first year of his connection with them, gave some five hundred dollars to this cause.

Just as he had endeared himself to the people of his charge, and as his labors were being blessed to the conversion of souls, the partner of his bosom was stricken down by the hand of death, and he, overwhelmed with distress, sunk beneath the blow. His health having nearly failed him, he bade adieu to his flock, and returned to the home of his childhood, to spend his few remaining days with his widowed mother. But though an invalid, he could not contentedly be idle while he could do anything for the salvation of those perishing around him.

Being called to the pastorate of the Berea Baptist Church, Louisa County, after much prayer for guidance, he determined to spend whatever of life was left him in advancing the cause of God here. But so rapidly did his health decline, he was unable to preach except very rarely; and yet it cannot be denied that even *here* he was instrumental in doing great good.

After a short but useful life, on the 31st of July, 1856, this man of God fell asleep in Jesus. He died as he had lived, clinging to the cross of Christ. The gospel he had preached to others was the joy of his own soul, as he walked through the

dark valley of the shadow of death. But a short time before his death, upon being asked how he was, he replied, "I feel no rapture, no ecstasy, but a firm reliance on the atonement of Christ, and a sweet assurance of my acceptance with God."

As a *man*, Elder Brockman was generous, frank, sincere, blameless. Being possessed of a good judgment, and being eminently *prudent*, he was held in high esteem by all who knew him, even by those who cared nothing for religion. Never have we known a more lovely and devoted *Christian*. With him religion was not a mere matter of *profession*. He lived under its abiding influence. He was fond of calling himself "the slave of Christ," and seemed ever watchful for an opportunity to do something for his Master. When his voice had failed, and he could no longer speak for Jesus, he would write to one and another, inviting them to the Saviour. By distributing tracts, circulating religious periodicals, and in many other ways, he sought, as he had opportunity, to do good to all men.

As a *preacher*, he was characterized by great earnestness, fervor of feeling, and heavenly unction. His sermons were carefully arranged, and highly evangelical. His all-absorbing desire seemed to be to win souls to Christ. But a few weeks before his death, in a letter to a young minister, he says: "Feebly I have tried to study and to preach the cross, but the more I study it, the more I am lost in love, wonder, and adoration. I sometimes give full vent to imagination, drawing pictures and scenes, both from nature and art, combining all the elements of the sublime, in order that I may experience emotions of sublimity; but never do I have such emotions as when contemplating the cross of Christ. As I roam about, wrapt in the sublime reveries of the cross, almost involuntarily I break forth in lamentations for a voice to preach the cross. Oh that I had Niagara's thundering tones, attuned to the utterance of the glories of the cross!" It is not strange, that in so short a time he *did so much*. The secret of his success is just this: *he fully consecrated himself to the great work of saving souls*. To it he concentrated all his efforts. So long as the gospel is the "power of God," and the wisdom of God unto the salvation of souls, such self-denying labors will be crowned with abundant success.

## JOHN GOODALL.

WHO that has ever seen JOHN GOODALL, especially when standing up to proclaim the salvation of the gospel, will soon forget the commanding dignity of his appearance? He seemed only conscious of the grandeur of the theme which it was his to exhibit, and the magnitude of those interests which were committed to his hands. As a saved sinner, he recognized the fearfulness of that ruin to which his fellow-men were exposed, and with an earnest heart betook himself to the work of warning them to flee the wrath to come.

He was born in the month of April, 1780, in James City County, Virginia. His early youth was spent in the City of Williamsburg and vicinity. He pursued a collegiate course of study at William and Mary College, and afterwards read law with Robert Saunders, in Williamsburg. About the year 1801, when in his twenty-first year, he married. He seems not to have succeeded in the legal profession, if, indeed, he ever actually entered upon its practice. Nor does it appear that he pursued with steadiness of aim any special employment. He continued a man of the world, fond of its pleasurable pursuits, until somewhere about the year 1824, when he became deeply and permanently affected concerning the great interests of his soul. Previous to this, his mind had been temporarily concerned in consequence of solemn warnings which he had received during the last war with Great Britain. He had entered the army, and had distinguished himself by his skill as a military tactician, and by his fearlessness in time of danger. He took part in the exciting scenes which occurred in the taking of Hampton by the British. During this period, special seriousness was occasioned by what appeared to him a remarkable preservation from death. We here introduce a passage from the pen of Rev. Joseph Walker, in reference to the early religious impressions of Elder Goodall:—

“His conversion was quite remarkable. He related its antecedent exercises and events to me soon after he took charge of the

Baptist Church in Norfolk, and subsequently, a second time, at my request. He was, as you know, a major in the army, and when, in the battle of Hampton, a man was shot dead at his side, a thought on the suddenness of the man's transfer from time into eternity thrilled through his soul. When the order for retreat was given, his drummer asked permission to throw away his drum, that he might run the faster. 'No,' said Major Goodall; 'fling it over your shoulder; it will save your life.' Scarcely had the drummer done so, before a spent musket-ball struck the drum, passed through one side, and was arrested by the other. Goodall often thought of these two events with some concern for himself, but they wrought no perceptible change in his feelings.

"At a future period, however, an event occurred which was the instrumental cause, under God, of changing both his heart and life. He was in an open boat, on York River, not far from its broad mouth. A dreadful storm overturned his boat, and left him clinging to its sides. On, on went the boat toward Chesapeake Bay, leaving him no hope of relief. Ahead was a narrow strip of land. 'Oh!' said he, 'that I could be thrown upon that!' But nothing short of an interposition of Providence could favor his wish. The channel was some distance from its point, and the waves were dashing him onward with resistless fury. By a sudden gust of wind, or some unknown cause, he was thrown on that point of land. He lay there in the sand for some time as one dead. He rose a *new* man. The Spirit had used this narrow escape to complete the convictions which the events in the battle of Hampton had begun. His resolution was taken. He was a believer in Christ, and soon after followed him in baptism."

This event occurred on the first day of October, 1826. In connection with the Union Church, Gloucester County, of which Elder Henry Mourning was pastor, an immense assemblage had gathered to witness the baptism of Major Goodall. Many were filled with surprise that this man of the world, who had probably withstood all religious influences, should now be ready meekly to acknowledge the reign of Christ, and to place himself under it. It was a solemn occasion. The candidate looking over the crowd, in distinct tones related the leading exercises of his mind,

and gave a reason for the hope that was in him. He was then baptized by the pastor.

Soon after this, in a social meeting, Mr. Goodall began to exhort the people to give heed to their spiritual concerns. He removed to York County, and commenced a school, and while there, found numerous opportunities of exercising his gift. The people listened with the deepest interest to the words which dropped from his mouth, and all his brethren were convinced that God had verily called him to the higher duties of the ministry. They pressed upon him the propriety of giving himself wholly to this work. But while he was willing to shrink from no duty, he desired to examine well the grounds of the obligation. Continuing, as opportunity offered, to speak in the name of Jesus, he yet deferred a full entrance upon the responsibilities of the ministerial office.

At length the path of duty was made plain to him. Two important churches of the lower country, Bethell and Hampton, were at this time destitute. The providence of God seemed to point to him as a suitable supply. They gave him a unanimous call, which, after serious and prayerful consideration, was accepted. In the month of October, 1828, Elders R. B. C. Howell and David M. Woodson attended as a Presbytery, and he was solemnly set apart as an ordained minister, and as the pastor of the above-named churches.

In this position our brother commenced a career of usefulness in the ministry of reconciliation, which terminated only with death. The field he occupied was in many respects an interesting one. All those to whom he was to communicate in spiritual things, had known him in the days of his sinful indulgence. They had seen the wonderful change wrought in him. It was enough to know that John Goodall had avowed this renovation of character. They believed him incapable of duplicity, and gladly listened for the reasons which impelled him to be a follower of Christ. Besides, his whole manner and bearing in the pulpit were well adapted to create interest in his behalf. He was a bold, fearless, and earnest advocate of the truth. Crowds attended his ministry.

Nor was the influence exercised by Elder Goodall vain. His



location in that field was the beginning of a prosperous condition of things. The house of worship in Hampton, an old frame building, with only one window having glass lights, and seats without backs, was displaced by a more comfortable building. Everything assumed a new aspect. The number of the church was increased, and the entire membership roused to new and more united activity. The same may be said respecting his labors in connection with Bethell Church and the vicinity. He was soon recognized as one of the strongest men of the lower country and of the Dover Association. One of our most excellent and judicious brethren, who knew him well, observed: "Concerning that great and good man, I may say that few have stood higher in all tide-water Virginia than he. In fact, I believe no one, in the estimation of many Baptists now living, equaled him. Not long since, I heard a member of the Baptist Church pay what he considered the highest compliment to a sermon just delivered, by saying, I have not heard such a sermon since the days of John Goodall."

He continued this connection until the year 1835. A revival of religion had a year or two previous been enjoyed in Hampton, and much strength had been added to the church. When Dr. Howell removed from the Cumberland Street Church, Norfolk, to Nashville, in 1834, a call was extended to Elder Goodall to become his successor. He concluded to remove to Norfolk, and assume the new pastorate, but his stay in that city was of short continuance. He preferred a less public position, and upon the urgent entreaty of the Hampton Church, determined to return to his former field at the expiration of one year. Such was the interest felt in him, that some of the leading members of the Hampton Church united in purchasing a small farm, which was gratefully accepted by him. Here he expected to settle for life. But how little can man foresee the future! The church was soon destined to lose his services forever.

When the strange decision of the American Bible Society, to withhold funds from Baptist missionaries, was made known, our churches in all parts of the land, with almost unanimous voice, determined to withdraw, and to engage alone in the work of Bible distribution. The Virginia and Foreign Baptist Bible Society

was at this time formed, and Elder Goodall was called to conduct the enterprise, as general agent of the Society. He accordingly resigned his care of the church in Hampton, in 1837, and entered upon this new work. A large success was realized. Much was owing to the almost universal favor which the cause received, but something also to the eloquent pleadings of the agent. The first year, between four and five thousand dollars were secured in cash and good pledges.

During this agency, the subject of this sketch became well and favorably known to the Baptists of Virginia. Everywhere he created the impression, not only of indomitable energy and exalted talents, but of warm-hearted piety. He left no lawful means untried to convince the people of the necessity of pure Bible translations, and of united action in giving the gospel to the heathen. In one of his letters, he says :—

“Since our anniversaries, I have passed through a line of appointments from the Chesapeake to the banks of the Ohio. My object in visiting these Western churches, was to give information respecting our foreign Bible and missionary movements. Permit me to say to my beloved brethren in the ministry, and to the Baptist Churches, the heathen world calls: Give us the living oracles; give us the books of the one God; give us the truth, the whole truth, in our own language.”

As already intimated, he not only evinced interest in that particular line of benevolence which he was pursuing, but in every object that related to the spread of evangelic truth and the salvation of men, at home and abroad. Addressing his brethren, on the duty of giving the gospel to the heathen, he says :—

“In our last reports, we have much cause for gratitude and encouragement; but let us not be deceived into the opinion that a tenth, or a hundredth, or a thousandth part of what is attainable, has already been attained. Onward! the Saviour bids us onward! Let the saints bestir themselves like angels, and the ministers of God ‘be flames of fire.’ We have just begun to see and to feel what devolves upon us. The zeal and enterprise of others tell us it is no time to loiter or recline at ease. The signal events of the age bid us up and be doing. From the Atlantic to the deep forests of the West, the startling cry is heard, ‘Awake,

thou that sleepest !' Africa utters her groans, and spreads out her hands, beseeching us. Asia points to the whitening bones of her deluded pilgrims, to the temporal woes of idolatry and superstition, to her millions plunging into the abyss of a dark eternity, and implores us. Europe, with all her proud attainments, opens her fields of destitution, and urges us onward. Oh let there be a going-forth, from the high places of Zion, all that is elevated in thought, and bold in enterprise, and self-denying in piety, for the waking up of this poor drowsy world with the sword of the Spirit in the one hand, and the commission of the King in the other ! Let our march be onward, until every system of error be overthrown, and the earth be filled with the glory of the Son of God."

It was in the prosecution of this sublime work, the extension of his Redeemer's kingdom in heathen lands, that the message of death found him. His Divine Master called him to his own immediate presence, though we scarcely knew how he could be spared from his earthly field. His departure was sudden, but it was not without preparation. The agency work involves so much care and solicitude, that to one engaged in it there is serious danger of neglecting the cultivation of personal piety. This danger Goodall successfully resisted. His was a daily life of faith. Habitual communion with God was held. All who saw and knew him felt that the assimilating power of intercourse with his Heavenly Father revealed itself.

He fell in the field of battle with his armor on. It was not his to enjoy the soothing influence of his loved family in the closing scene of life. But nowhere, away from his own home, could he have been more tenderly cared for than among the brethren who ministered to him during the days of sickness and death. It will, perhaps, best furnish the incidents of that eventful period, to record the letter written at the time by Elder P. P. Smith, then pastor of the Fork Church, in Fluvanna County. It is addressed to the Religious Herald :—

"It becomes my painful duty to inform you and the brethren at large, that our beloved brother, John Goodall, is no more; he was called from his laborious work in the vineyard of his

Master to that reward which awaits all the faithful servants of God.

“He arrived at the house of Brother William Snead, in Fluvanna, on the ninth of May, in usual health, but had traveled the two preceding days in the rain. On Sunday, the tenth, his appointment was at the Brick Meeting-house in the immediate neighborhood of Brother Snead’s; on Sunday morning he rose in usual health, and breakfasted as hearty as usual. Shortly after breakfast he began to complain, and in less than thirty minutes was taken with an ague, which lasted upwards of an hour; and in the course of the day he had another, but of shorter duration; a high fever followed. Notwithstanding the violence of the attack, he was unwilling to have medical aid, until Tuesday morning, when Dr. Geo. P. Holman (a physician deservedly of high repute, for skill and talents in his profession,) was called in; he at once pronounced it inflammation of the lungs, of high grade. His skill and medicines were applied in vain. The disease moved onward to its termination. Several physicians visited him during his illness, and Dr. Holman remained with him almost constantly, day and night. He had every attention of the physician, the dear family where he was sick, and kind brethren, but all in vain. On the evening of the twenty-third, at fifteen minutes past eight o’clock, he breathed his last.

“I will here say, for the consolation of his bereaved relations and brethren, ‘that we should not sorrow as those who have no hope,’ for during his illness (which lasted fourteen days) I never witnessed a parallel instance of patience and Christian resignation. To use his own words: ‘I willingly submit to the will of my Master. If my work is done, I shall not stay here to suffer—if it is not, I shall recover to finish it.’ In view of his approaching dissolution, he said: ‘I have not a cloud or fear on my mind as to dying—I want to see my Master.’ He was strong in faith, giving glory to God. He asked the brethren to sing that good old song,

‘Jerusalem! my happy home!’ etc.;

and while they were singing, his soul was so full of heaven that it seemed as if his diseased body was scarcely able to keep him from flying away to be at rest.

“He remained in his perfect senses during his sickness, and would frequently exhort those around him to prepare to meet their God; among the rest, his kind physician, who rendered all the aid he could, gratuitously.

“He had committed to writing certain things he wished done, and among the rest appointed Dr. Henry Shield, of York County, his executor. He has delivered into my hands the money collected by him for different benevolent purposes, with a request that I shall pay it over to the treasurers of the different societies for which it was collected, at the June meeting.

“Some few days before his death, old Sister Payne, living within one mile of where he was sick, sent a servant (she being sick herself) requesting him to be buried in her graveyard, which is well inclosed with a stone wall. He returned his thanks to the old sister, saying, ‘Tell her I accept her offer.’

“Here is rather a singular circumstance: On the same night he died, Sister Payne died also, and they were both carried to the same graveyard. The yard where we deposited his remains is within a few yards of the main road leading from Richmond, via Columbia to Scottville; six miles above Columbia, and four miles below Winnsville, and is so situated that the traveler, in riding the road, can see it.

“He requested that I should preach a sermon relative to his death, at the Brick Meeting-house, Fluvanna County, on my regular monthly meeting day, which will be the second Sunday in June. I have sketched these few things connected with the death of that distinguished servant of God for public information; but the church in this place requests some relation or brother to furnish a short biography of his life and labors.”

The tidings of Brother Goodall’s death deeply affected all hearts within the limits of the Fork Church. Many found an opportunity to witness his strong faith and assured hope, upon the bed of death. They saw him without dismay go down into the dark valley, and they heard him say, as he was receding from their view: “I have not a cloud or fear on my mind—I want to see my Master.” We may well imagine the effect. A deep religious seriousness pervaded the neighborhood. On the day of the funeral, when, by request of the deceased, Rev. P. P. Smith

delivered an appropriate discourse on 2 Timothy, iv. 6, 7, 8, an immense assemblage had gathered together. But before the solemn service commenced, the ordinance of baptism was administered. Said the pastor, referring to the circumstance: "Before we came to the meeting, we assembled at a place where there was much water, and administered the solemn ordinance of baptism to twenty-eight persons. Yesterday I immersed three, and there is yet a great number inquiring what they must do to be saved. *Brother Goodall's death was the exciting cause.* One of the young men received yesterday, dated his impressions to the dying words and looks of that man of God."

A similar effect was produced in other places. Great lamentation was made on account of the vacuum produced by his death, in various parts of the State. Especially was deep feeling entertained in the regions where his pastoral life had been spent. The Hampton Church recorded on their church-book an expression of their high regard. They say, "We loved him as a father loveth his own children. Connected as he was with us for more than eleven years, the greater part of which he acted as our pastor, we cannot but deplore this afflicting dispensation of Divine Providence. But it becomes us to bow with submission and deep humility, as we feel well assured our brother has finished his course with joy."

The Fork Church, of Fluvanna County, where he breathed his last, directed a monument, with suitable inscription, to be erected over his grave. Many a passing traveler will turn aside, and drop a tear over the spot where lies all that was mortal of this loved and honored man.

In sketching his character, and referring to his doctrinal views, we gladly avail ourselves of the testimony of Brother Joseph Walker, who knew him well. He says:—

"His doctrinal views were in harmony with those of sound Baptists generally. He relied exclusively on the operation of the Holy Spirit on the human soul to renovate and change the affections of man's spiritual nature, and yet his urgency on sinners to repent, and on believing penitents to be baptized, often led both the Methodists and the Campbellites to claim him. But he was world-wide from either. I was with him on several occasions

when he came in direct conflict with Campbellism and never have I witnessed such triumphant oral refutations of that soul-bewildering heresy. He would admit all they claimed for baptism, except, as *they* held, its regenerating efficacy, and then by scriptural proofs, cogent arguments, striking illustrations, and a rare but resistless eloquence, scatter their theory to the winds. It was a frequent remark of his, that the best way to conquer Campbellism was to fight it in the water."

An attempt has been made, since his death, to produce the impression that he affiliated in heart with the new system, entitled the "Reformation." As intimated above, this could not be sustained by anything which occurred during his life, or at his death. He was a decided Baptist. It was his custom to urge immediate compliance with the command of Christ, in reference to baptism, on all believers. But, as to the design of baptism, he held and constantly taught the views entertained by the Baptist churches of the land.

Such was the disposition of some to claim him, after his death, as an adherent of the Reformation, that several witnesses appeared in the public prints to testify on the subject. Said one of our brethren in the ministry, Elder Joseph Rock:—

"Was our lamented Goodall a Campbellite? Who can present a single item of evidence to establish the claim which these people, now that he is dead, set up for him? I was intimately acquainted with him, and heard him preach much, particularly during the last of his labors, and I was never able to detect a sign of Campbellism in him. He was a BAPTIST, and what I should like to see in every Baptist. Goodall a Campbellite! a Campbellite in disguise! No, sir; never, never! The idea is preposterous to every one who knew his real character.

"But my object is to state one or two facts in connection with this subject. When passing through this neighborhood on one occasion, he embraced an opportunity to converse on the subject with a young lady, whether a Campbellite or Thomasite, I hardly know, but she is a 'Reformer;' and, in conclusion, he told her kindly, she seemed somewhat to understand the truth, but that she was disposed to 'put the cart before the horse,' and, said he, 'it won't do, my daughter; it won't do. The system of salvation

is a complete and beautiful arrangement, but such a notion changes and destroys the whole.'

"Again, I remember to have been with him at Mr. Isham Ball's, Powhatan County, where we spent the night of July eighteenth; (I refer to his appointments published in the Herald;) and in answer to some questions put by one of the company, in substance, if not verbatim, he replied: 'I have no doubt there are many pious Christians among this people, but I believe the system of Campbellism to be a system of infidelity; and so as to the Thomasites, I believe they are all infidels.' This I heard with my own ears, distinctly remember, and have frequently told it."

Another remark. "In looking over the Christian Publisher, my eyes fell on the article, '*We walk by faith, not by sight.*' While perusing those remarks in reference to that man of God, Elder Goodall, they caused my heart to swell with the fondest recollections, as they brought vividly before me him whose memory is very dear to me; but I was chilled when I read a little farther, and saw that this writer dealt unjustly with the character of the dead. This sentence I cannot understand—'*He was deeply impressed with the necessity of reformation, and had access to thousands that could be approached by none other.*' If Mr. Coleman means that he remained among the Baptists because he could have access to thousands whom he could not reach among the Reformers, it is a gross misrepresentation of the sincere and plain-dealing character of this man. I have known him intimately for the last eight years of his life, and on the subject of the Reformation, particularly, have I conversed and corresponded with him. I think not more than three weeks before his death, I asked him why he refused, on one occasion, to break bread with them? His reply was, as a body, he did not consider them Christians—there were some individuals with whom he could willingly commune, but as a body, he could not. He did preach reformation truly and powerfully, but not the reformation of which Mr. Coleman speaks."

Still another individual observes: "I am constrained for once, and I trust it shall be for once only, to contradict a report current among us, that Brother Goodall was inclined, *either in view or practice*, to fraternize with the 'sect' calling themselves 'disci-



ples.' Such a report has been rumored, both in the public papers and by private gossip. It has been stated, and it is frequently repeated, that there was but a shade of difference between the views of Brother Goodall and those entertained by the 'disciples.' Such assertions are bold enough; and say but little for the man whose memory the people of this region delight to honor. It is consoling, however, to know that *mere assertions* have no importance, and in reference to Elder Goodall have not been sustained by evidence. From the intimate acquaintance I had with that servant of God, I am enabled to call up a few reminiscences, which I hope will place him before the public in his true character.

"He was my pastor during a twelvemonth. I was licensed under his ministry. I had frequent conversations with him on this same heart-chilling, soul-bewildering subject of Campbellism, but never was the impression left on my mind, that he coalesced in *views* with the 'Reformers.' On the contrary, I several times heard him combat the doctrine of *baptismal regeneration* in the midst of its advocates. No 'disciple' dreamed of claiming him then, for the reason that *he* could answer for himself. Wherefore attempt it now?"

As already intimated, the personal appearance of Elder Goodall, when in the full exercise of his power in the pulpit, was much in his favor. And yet such was the unassuming simplicity of his manner, that ere he became animated by his subject, not very high anticipations would be formed. Brother Walker remarks, concerning him:—

"Of his general character and history, you know more than I do; but I may, perhaps, name some characteristic peculiarities, which you might not be able to obtain from any other source.

"His manner in the pulpit was that of stern dignity. With a tall person, broad shoulders, long arms, and a military presence, he never failed to command respect; and yet I have often had occasion to notice that his appearance did not excite high expectations of preaching power in the minds of those who saw him for the first time. Hence the surprise excited by the development of his oratorical performances added somewhat to his deserved popularity as a preacher.

“An occurrence in Western Virginia, which was related to me by one of the parties, will illustrate the truth of the above remark. A large congregation had met on an associational occasion. Three preachers had been appointed for the Sabbath, to preach successively without dismissing the assembly. Goodall was there as the agent of the Bible Society, but an entire stranger. The long ride through the mountains had left its desolating influence on his wardrobe, and the nervous trembling of his head, which ceased not day nor night, gave him the appearance, before those robust mountaineers, of a very infirm old man. The committee on preaching had had some doubt about appointing him at all, since it was of the first importance that a good impression be made on the public; but as they had two brethren in reserve, in whose dictionaries the word fail was not to be found, they appointed Goodall, in connection with these brethren, as a compliment to a stranger, the order of preaching to be arranged by the three appointees. The two brethren withdrew to consult. One of them could occupy an hour on any subject, with a rapid, agreeable utterance; and the other had great powers of pathos. Both of them were regarded as good preachers, and they *knew* it. The question for decision was, the *place* in the order of sermons for Goodall. They at length concluded that as his stock of ideas must soon be exhausted, and the physical man could not long hold up at open-air preaching, they would allow him to lead off, that they might retrieve the expected failure.

“Goodall opened his Bible—one that he carried with him—before an immense congregation. He read various portions in a solemn, measured style, interspersing the reading with comments about the ‘MASTER.’ The people had never heard such *reading* before in those wild regions, and they began to regard the stranger with more interest. At the close of the first prayer, scores of them were brushing away unbidden tears. Under these circumstances, a sermon began on John iii. 5, which lasted for two hours, and it is talked of to this day. The two brethren appointed to follow him had no occasion to preach. One, perhaps, attempted an exhortation. The name of Goodall in that region has become a household word, though I do not know that he ever preached there afterwards.”

The interesting reminiscence referred to by Brother Walker, prepares us to notice the fact, that in all matters pertaining to his duty as a minister of Jesus Christ, he suffered not himself to be moved by fear or affection. In some instances, he appeared to be stern, especially in his treatment of Pedobaptists. He did not deny their piety, but deemed it his duty to express his disapproval of their course, in the most distinct manner. And yet he suffered his own brethren in the Baptist ministry, and in Baptist churches, to entertain their own views, and to pursue their own course in this matter, without any breach of fellowship or of kindly feeling. He well knew that the entire body of the churches were restricted, in their communion at the Lord's table, with those only who had been buried with Christ by baptism. On this subject, Brother Walker thus writes:—

“He was what many would call an extreme man. Some would have called him uncharitable. He would not ask a Pedobaptist into the pulpit with him. On one occasion, soon after he had entered the pulpit, a minister of the Methodist persuasion entered the house. One of the deacons slipped up the pulpit-stairs, and said: ‘Brother Goodall, Mr. — is in the house.’ ‘Well,’ said the pastor, ‘let him remain.’

“He would not address a Pedobaptist as brother, nor allow any one of them to address him in that way. A very good Methodist, (an officer in the Norfolk market,) who was very fond of hearing him preach, said, one morning, ‘Good morning, Brother Goodall!’ The latter looked at him kindly, but said: ‘Do not call me brother, till you have obeyed your Master.’

“He would not marry a Baptist to any person but a Baptist. He would perform the ceremony for two Presbyterians, Episcopalians, Catholics, or Methodists; or he would marry parties of different Pedobaptist denominations, or any one of these to an unconverted party; but he would not officiate in cases where Baptists were to unite with Pedobaptists or the world.

“I remember a case in point. A young man was engaged to a young lady who was a member of Brother Goodall's Church. He applied to the pastor to unite them in wedlock. ‘Are you a Christian?’ said the pastor. ‘Why, yes, I am in sentiment, though I have never united myself with any church.’ ‘I can not perform

the ceremony, my young friend.' The parties went over to Portsmouth, and were married by Rev. T. Hume.

"But I know how and when these views took possession of his mind. They were imbibed and adopted through impressions made by the following occurrences :—

"Soon after he was settled in Norfolk, he united in wedlock a Baptist minister of over sixty years of age to a young lady of about eighteen. In about a month after their marriage, the old man brought her to the city, decked off in a rich profusion of silks, ribbons, and jewels. Goodall, after meeting, said to a friend: 'Did you see that old man? If the Lord will forgive me this wrong, I will never marry a Baptist to an unbeliever again.' And he never did. Whatever may be said of his ultraisms, I am sure that he was sincere."

In closing this sketch, we may say that few men have more commended themselves to the affectionate regards of the brotherhood, or to the respect of the community at large. His disposition was amiable and gentle, and those who best knew him could form the highest appreciation of his character. With more than ordinary grasp of mind, and of fluent speech, he was eminently qualified to sway the feelings of those whom he addressed. He wrote but little, on account of an affection of the wrist, which rendered its use painful. On one occasion, when on Lord's day, at the meeting of the Dover Association, he had delivered a discourse of unusual power, affecting all minds, he was induced to promise its preparation for the press. But it never appeared. Apologizing afterwards, he said: "Never having written a sermon, and without such notes as promise to guide me, I find it impossible, in the absence of that spirit-stirring influence which a waiting congregation exerts upon the mind of a public speaker, to regather my thoughts upon that subject in a way to meet their wishes."

He was an Apollos, "an eloquent man, and mighty in the Scriptures." And yet, never was any man more humble and unpretending. At large denominational meetings, he seemed little inclined to mingle in debate, but rather to retire from observation. If others were aware of his power, he seemed to know it not. He was always serious and thoughtful, yet never gloomy. In more familiar intercourse with his brethren, though not inclined

to levity, he was communicative and cheerful. Concerning his character, and the strong affection entertained for him, Brother Walker thus freely expresses himself:—

“The subject of this sketch was pre-eminently devotional and persevering in his ministerial duties. He was consistent in his conduct, both in the church and before the world. He had but little to say on any subject but that of Christianity. His great theme was Christ, and he could introduce it without offence in almost any company, and interest even unbelievers by his sincerity and earnestness. In the pulpit, he was logical, forcible, and frequently very eloquent.”

Brother Goodall was twice married, and left three children, two of whom were daughters, by his second wife; the other, a son, by his first marriage. This son has, since his father's death, become pious, and entered the Christian ministry.

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## WILLIAM DUNCAN.

WILLIAM DUNCAN was a man of no ordinary talent and influence. He occupied a large place in the regards of his brethren in the Albemarle Association for more than thirty years, and for a period of sixteen years in the State of Missouri. His memory is precious to the churches, and it must not be suffered to pass into forgetfulness. The permanent record we here propose to make, is as grateful to the author as it is just to him and to the churches and denomination which for so many years he faithfully served.

Elder Duncan was born in the County of Amherst, near Pedlar Mills, in the year 1776. His parents, Rev. John and Sarah T. Duncan, were highly respectable residents of that county. Concerning his early life nothing has been ascertained, excepting that in his nineteenth or twentieth year he became the subject of religious influence, and upon a profession of faith in Christ united with the church. At once he entered upon the work of the minis-

try. He was soon recognized as a young man giving promise of usefulness, and was invited to the care of Maple Creek, now New Prospect Church, and Mount Moriah, formerly Buffalo Church, and, in the course of a few years, of Mount Edd and Ebenezer. These churches were all in Amherst County, but a subsequent division of counties made some change in their position.

Elder Duncan served these churches with fidelity and eminent success, until his removal from Virginia. Large numbers were brought into the fold of Christ through his instrumentality, so that his churches were the largest and most influential in the Association. The church at Neriah, in Rockbridge County, was raised up through his instrumentality, and he continued to be their pastor until he left Virginia.

It is said, that "though he served these churches faithfully and zealously, he never demanded remuneration for his services, nor is it known that he ever received any." In this he was doubtless wrong. The excuse for it is, that, in common with all the older ministers, a testimony was necessarily borne against an ungodly hireling ministry, and the extreme of failing to press upon the churches the duty of ministerial support was allowed. It would have been proper for him so to act that none could charge him with sinister or selfish motives, while all the revealed will of God on this subject should be faithfully urged. His churches were well able to supply his temporal necessities, and it would, doubtless, have contributed to their spiritual profit, if they had thus given fruit which should abound to their account. It is manifest that his failure to receive compensation for services rendered did not originate in any conscientious scruple, as he afterwards, while in Missouri, was engaged as a domestic missionary.

In the latter part of 1830 he resigned the care of all the churches he served in Virginia, for the purpose of removing to the West. He emigrated with his family to Calaway County, Missouri. His new field was entered with a solemn purpose to work for God, and here he faithfully pursued his ministerial work for eight years. He then removed to Boon County, where he served five churches, acting part of the time as domestic missionary, thus filling up his time in the ministry until the close of life.

He died in the last-named county, in the year 1846, being in his seventieth year. His death was deeply and generally lamented. His several churches clad their several pulpits in mourning, in token of their estimation of his character as a Christian and his efficiency as a pastor.

Thus this man of God served his generation by the will of God. Half a century of earnest, zealous devotion to his Redeemer's glory and to the good of the perishing, had been given. As illustrative of the confidence reposed in him, he was, for many years, elected Moderator of the Albemarle Association, and seemed in all its sessions a leading spirit, filling various delegations and being placed on committees of importance.

The views of Elder Duncan were enlarged and liberal. He sought to imbue the minds of his Christian brethren with the spirit of the gospel, and longed to see the principle of love pervading all the churches. On one occasion, he thus writes: "Barrenness of soul and backwardness in duty originate in a want of love. Were believers in Christ to love him, and one another, as they should, these complaints would not be so common, and many difficulties would be removed, which otherwise we experience. Look at the humble, pious Christian; behold him leaning upon his God, relying on the promises, living up to his privilege, anticipating with joy the day when his soul should leave this cumbrous clay, and its arrival in heaven be hailed by God, the Judge of all, and by the general assembly and church of the first-born! He much delights in their company and conversation. This principle of love creates a longing anxiety for the salvation of all his brethren. He is ready to communicate to the poor; the widow and orphans are objects of his concern. His heart is ready to bleed for the suffering condition of poor sinners. In a moment his mind is carried to the heathen nations of the earth: and this heavenly passion of love would immediately embrace them all, pointing them to a Saviour's blood."

Referring still to the influence of love, as it will swell and sway the hearts of the saved in heaven, he remarks: "Heavenly bliss will consist in the exercise of love—supreme love to God; and if so, the more we have done for him, the more our hearts will be filled with joy at the remembrance of it. The same principle that

makes us rejoice in his service here, will hereafter make us rejoice that we have served him; and as love here makes us glory in tribulation, if God be but honored, so then it will make us rejoice that we were counted worthy to suffer shame for his name's sake. It is thus our present light afflictions work for us a far more exceeding and eternal weight of glory. All this supposes that unless we had all equally labored and suffered for God in this world, we could not equally enjoy him in the next.

“When we hear a Thornton, a Howard, a Rogers, a Wickliffe, or a Paul acknowledge, ‘by the grace of God, I am what I am,’ there is a thousand times more meaning in the expression, and a thousand times more glory redounds to God, than in the utterance of the same words by some men, even though they be believers in Christ. The Apostle of the Gentiles speaks of those to whom he had been made useful, as such as would be made his joy and crown in another day. But if there were not different degrees of glory in a future state, every one that enters the kingdom of heaven, yea, every infant caught thither from the womb or breast, must possess the same joyful recollections of its labors as the Apostle Paul. The stating of such a proposition is to refute it.”

But lest it might be supposed this view of the subject was opposed to the doctrine of salvation by grace, he says: “If the doctrine of rewards implied the notion of merit or desert, the inconsistency of the one without the other would be manifest.

“In the first place, rewards contain nothing inconsistent with the doctrines of grace; because those very works which it pleaseth God to honor are the effects of his own operation. He rewards the works of which he is the author and proper cause. He who ordained peace for us, hath wrought all our works for us.

“Secondly. All rewards to a guilty creature have respect to the mediation of Christ. Through the intimate union which exists between Christ and believers, they are not only accepted in him, but what they do is accepted and rewarded for his sake. The Lord had respect to Abel and his offering; and we are said to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Hence, I conceive, there is no religious service so small



but what God will reward it. A cup of cold water given to a disciple, for Christ's sake, will secure a disciple's reward.

“Thirdly. God's graciously connecting blessings with the obedience of his people serves to show not only his love for Christ, and to them, but his regard for righteousness. His love to us induces him to bless us, and his love for righteousness induces him to bless us in this particular more. An affectionate parent designs to confer a number of favors on his child, and in the end to bequeath him a rich inheritance. He designs also to have his mind suitably prepared for the proper enjoyment of these benefits, and, therefore, in the course of his education he studiously confers his favors by way of encouragement. As rewards for acts of filial duty, he gives him a new garment for this, and a watch for that; for his attention to the flocks and herds, he shall have a sheep or cow, which he shall call his own; and for his assiduity in tilling the soil, he shall have the product of a particular field. It is easy to perceive, in this case, that his father does not concede these things as properly the child's due, upon a footing of equity; but to manifest his approbation of filial obedience. Thus our Heavenly Father gives grace and glory. Thus it is that finding is connected with seeking, and crowns of glory with overcoming. It is thus, as well as by the atonement of Christ, that grace reigns through righteousness unto eternal life. Those who at the last day shall be saved, will be sufficiently convinced that it is all of grace, and that they have no room for glorying but in the Lord. While, on the other hand, the moral government of God will be honored—the equity of his proceedings manifested—and the mouths of ungodly sinners stopped; even when the Judge declares in the face of the universe, concerning the righteous, ‘These shall walk with me in light, for they are worthy.’”

## SAMUEL C. CLOPTON.

EVERYTHING connected with the being of man is wrapped in mystery. That he should exist at all is mysterious. All the events of his history are wonderful; and, when he passes away, all seems more like a dream than reality. We are accustomed to contemplate many of the dispensations of Providence in relation to human beings with astonishment, and sometimes with a measure of skepticism. When we see the tender infant writhing in agony, or the father, who is the prop and support of a numerous and helpless family, cut off, or the old man in helpless decrepitude and dotage lingering year after year, a burden to himself and to all around him, we are prone to yield to a species of infidelity, and to say, "How doth God know? and is there knowledge in the Most High?"

Such would be the inquiry of the unbelieving heart, in noting the brief career of the subject of this sketch. Why should he not be spared? With a cultivated mind, and a heart consecrated to the glory of his Maker, in the full vigor of youthful manhood, and passing to a heathen land, to live and labor there; why should not he be spared? But all such inquiries are the results of a blind incredulity. Is not God wiser than man? To say that these things are mysterious, is only saying that we cannot see as far as the Omniscient One. In the day when the page of Providence shall be unrolled, it may be seen that the early removal of our beloved brother was designed to subserve some grand and gracious design.

SAMUEL C. CLOPTON was the third son of Elder James Clopton, of New Kent County, Virginia. In that county he was born January 7th, 1816. His early life was passed under circumstances favorable to the formation and development of a noble character. Away from the scenes of dissipation, in a quiet rural district, among an industrious people, himself brought up in habits of industry, he was happily ignorant of those temptations to evil which have so fatally ensnared thousands of the young.

Above all, from earliest childhood he had been accustomed to attend the house of God, and to hear from the lips of his father the great salvation proclaimed. And then, how often had he bent the knee, when a child, in his father's family! The home influences were adapted to promote habits of thoughtfulness. He seems in early life to have been the subject of seriousness, and often to have sought God in prayer.

In the year 1833, when he was seventeen years of age, he became the subject of conversion, and united with the Emmaus Church, of which his father was pastor. It was the privilege of the writer to baptize him. He little thought he was baptizing a future minister and missionary. The scene was solemn and impressive. Young Clopton came forth to live a new life, surveying his responsibilities as he had never before beheld them. He gave himself first to the Lord, and then to the Lord's people.

It was not until the year 1839 that he began to cherish any settled purpose of speaking in the name of Christ to his fellow-men. He had in 1838, for his own improvement, he said, commenced a diary. In this we find an entry as follows: "Sunday, May 12th, 1839. Having read five chapters in the Testament, and a chapter in Josephus, I went to Sunday-school, and taught until eleven o'clock, at which time we engaged in a prayer-meeting. Being called upon to lead in prayer, I did so; and after awhile, being requested to give a word of exhortation, I tried to do it; but it being the first time I ever attempted to do such a thing, I felt a little agitated at first. If I did wrong, O Lord, forgive all."

From time to time opportunities of addressing his fellow-men in exhortation were embraced. In March, 1842, he says, in his journal: "Have had a clearer view of the plan of salvation than ever before. How I love to think of the position my Saviour took on behalf of a lost world! I could submit a thousand souls, if I had them, in his hands. When I view the plan of salvation as it is, I want to be explaining it to my fellow-men." The next month he writes: "Heard Brother Taylor preach, and saw him and Brother Jeter baptize thirteen persons. Had some conversation with Brother R. on the subject of preaching."

His first attempt at preaching was on Sunday, the 10th of July, at Charles City Church, in the same house where his father's first

sermon was delivered. Immediately after, he attended a protracted meeting at Emman's Church, where, every day, he spoke in public. "Happy, happy time!" he records. He seems thus to have relieved his mind of a burden which had been pressing him down, and from this time continued to preach as opportunity allowed.

Having become thus interested, and, in a measure, determined on the question of entrance into the ministry, he the more sought a thorough mental training. His scholastic opportunities had been favorable. In several schools in the neighborhood the days of boyhood had been spent—two years were passed at Richmond College, and two at Columbian College, and now he determined to connect himself with the Newton Theological School, Massachusetts. Two years were passed at this institution.

Before his entrance upon a theological course, he was for some time employed as a tutor at Richmond College. Here full scope was given to the exercise of his gifts as a licentiate, and frequently, in the vicinity of the college, he preached on Lord's day. Here, too, he seems to have made large acquisitions in spiritual things. A deeper insight into his own heart and his spiritual necessities seems also to have been secured.

About this period he adopted the plan of pursuing a voluntary colportage work, purchasing on his own account books and tracts, for gratuitous distribution. This he continued as long as he remained in this country.

Under date of November 20, he writes: "I have enjoyed the presence of my Master much more than for several weeks. Feel a great desire for the advancement of the cause of Christ. Have been much concerned for the salvation of my oldest brother. I have four sisters and three brothers—all members of the church, excepting him. Wrote to him again the past week, on the subject of his soul's salvation; have sent him two tracts, 'Eternity,' and 'Leslie's Short Method;' the Lord bless them to his conversion. Procured two thousand three hundred and thirty-six pages of tracts, which I have been giving to the students and others."

At various times he refers to his endeavors in the distribution of tracts. He says, on one occasion, "Wherever I am, or whatever I do, I will endeavor to do good. What an awfully solemn

thing it is to live, seeing that something I say or do may be the means of saving or destroying a soul!"

During his stay at the theological school, he found various opportunities of preaching the gospel. He seemed interested in this work, as one to which he desired to devote his life.

Having left Newton and returned home, he made it a subject of daily inquiry, whether it might not be the will of God to devote himself to the supply of some destitute part of his native State. While pondering this question, the attention of his brethren was directed to him as one well qualified to enter the foreign missionary service. The foreign mission board of the Southern Baptist Convention had just been organized. They had looked with anxious heart for suitable men to go out on their behalf, and fixing their eye on him, determined to invite him, and another young brother of kindred feelings, to enter the foreign field.

A new and solemn question was now to be decided. He seemed to be sensible of the fearful responsibilities involved in the work, and earnestly desired to reach a decision which might please his Divine Master. The writer well remembers the continual solicitude which the investigation gave him. By day and night it constantly pressed upon his heart. At length he considered it a call of God. He could not resist the claim. After consulting his most judicious friends, and especially his Heavenly Father, he determined to offer himself to the board.

On the first of September, 1845, he received an appointment of the foreign mission board of the Southern Baptist Convention, as its first missionary to China. A short time subsequently, his classmate and intimate friend and Christian brother, Rev. George Pearcey, was also selected to accompany him to the same field. We find the following entry in his journal: "How little did I think, in all my course, that the Lord was raising me up for such a work as this! I had hoped, in process of time, to be prepared for places of usefulness, but I did not expect that the Lord would call me to a work so important. Who is sufficient for such a work? The Lord strengthen and help me, and make me useful."

On the whole subject of his consecration to the missionary work he had given serious, anxious, prayerful thought, and now that the question was decided, he was cheerful and happy, manifestly

growing in spirituality of character, and more fitted to be an ambassador for Christ to the heathen. He and his associate had been required by the board to defer their departure until the following spring, and his time was now given to maturing his studies, and otherwise arranging for leaving the country.

He had formed an acquaintance with Miss Keziah Turpin, daughter of Elder Miles Turpin, and finding her a kindred spirit, in reference to the missionary work, they were married on Tuesday, the 14th of April, 1846.

The arrangements for his departure having all been made during the June anniversaries, in 1846, he, with his companion, and Rev. George Percy and wife, were solemnly set apart, before a large assembly in the meeting-house of the Second Baptist Church, Richmond. On the following day they left Richmond for New York, and on the 22d of June they sailed from that port in the splendid ship "Cahota." The writer was present on that occasion. It was gratifying to witness the firmness and readiness with which young Clopton surrendered all the joys of home, to leave for a distant heathen land. He felt the pang of separation. But the strong sense of duty to God triumphed over the claims of this world, and all fleshly desires. Writing to his parents, he says: "So you ask me how I feel, in view of my departure to a heathen land? I can only say, I am cheerful. I am satisfied that in His strength I can undertake and suffer anything. I cannot be otherwise, so long as I believe the Saviour wishes me to go. Let Jesus command, and I delight to obey. I know there are privileges to give up, and labors to perform, and sufferings to endure, but they are as nothing, when compared with all the privations and sufferings of Christ for me. And further, I cannot but be ready to go, when there are so many millions of the human race, my own fellow-men, dying without the gospel, and while the last great command of the Saviour, 'Go ye into all the world and preach the gospel,' remains unfulfilled."

Upon his arrival in China, this young missionary commenced the study of the language with lively interest. His observation of heathenism, in all its revolting details, served only to deepen the conviction of the necessity of the gospel to bring these millions to the experience of salvation. His letters breathe a spirit

of earnest devotion to the glory of his Divine Master. He longed to become the means of leading the idolators by whom he was surrounded to abandon their superstitions, and yield to God, their rightful Sovereign. His brethren in this land were beginning to entertain large expectations, through his agency.

Writing to the author, he says : " Do help me to thank the Lord for any progress he is permitting me to make in this strange language. Oh that he would vouchsafe his blessing, and speak unto this heathen people all the words of eternal life."

Again, he says : " I had often thought this to be a great field of usefulness, before coming here, but I have to say, the one half had not been told me. What a mighty wilderness ! What a moral waste ! I look upon it with amazement and pity ; and in view of all the difficulties in the way, I am almost compelled to exclaim with the prophet in his vision, ' Can these dry bones live ? Come, O thou Spirit of the Holy One, breathe upon these slain, that they may live.'

Thus had he commenced, and thus was he prosecuting his great work. It pleased God, however, to deny to him the privilege he coveted, and to disappoint the expectations of his many friends concerning him. He was not permitted long to occupy his new field. Within a few months after his arrival in Canton, he sickened and died. His malady was of short continuance, resisting all the usual appliances and remedies. The period of his dismissal had come. But he was not unprepared for the summons.

About a week after his sickness commenced, and two days before his death, he said to his wife : *" I trust in my Saviour, and love him more than ever."* The Saviour was indeed near to him. The eye of faith discovered, as never before, his exceeding beauty and fullness. " I would like," he added, " to live longer, for your sake and the little boy's ; and I would like to preach the gospel to these dying heathen, but I am resigned to my Saviour's will ; if he calls me, I am ready to go. Live near to God."

Thus he passed away on the 7th of July, 1847. " So sudden and unexpected was the event," says Mr. Percy, " we can scarcely realize that he is gone. But every thing tells us that he has indeed left us. In the social circle and at the family altar

we hear not that voice with which we were so delighted to mingle ours. His seat is vacant at the table; his study, now still and lonely. Our teachers and the disciples come in, and mournfully say, 'Clopton the teacher has quickly ascended to heaven.' All around are sad. Sister Clopton's heart is bleeding, and we are all bowed down as one that mourneth for his mother."

In this little tribute to the memory of the first-appointed missionary of the Southern Baptist Convention to the great Empire of China, it is not our liberty to enlarge as we might. Space will not allow. The board, and all who knew him, rejoiced in the assurance that he had gone to dwell with that Saviour who loved him better than they, and who was able to supply the vacuum created by his death.

The widow returned with her only son to this country. She, too, has since gone to the spirit-world. May the surviving son be raised up to love the Saviour whom his father loved.

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### JOSEPH BAKER.

JOSEPH BAKER has been long and favorably known as one of the most active ministers of the Ketchikan and Columbia Associations. Nearly thirty-three years ago, we remember to have met him, and ever since it has been a pleasure to recognize him as a brother, faithful in the Lord. We have received from his bereaved widow some of the reminiscences of his life, and a tribute of affection to his memory, which, with little change, are hereby presented.

Elder Joseph Baker was born March, 1799. He lived with his father, and worked on the farm, until he was sixteen years of age. About this time he professed religion, and was baptized at Waterlick, August 25th, 1816, by Elder Samuel O Hendron. Soon after, he began to exhort, and his young heart being full of love to God and man, his thoughts turned to the ministry of reconciliation. His education, however, was exceedingly limited, and he cherishing an insatiate desire for knowledge, he determined



to make every sacrifice to secure the intellectual fitness demanded by the age in which he lived. At that day, but little had been done in preparing an educated ministry. Some, indeed, frowned down the effort to have men mentally prepared for the arduous duties of the pulpit; thinking nothing necessary but the education of the heart. Brother Baker felt differently, and consequently he used every means in his power to secure not only preparation of heart, but a mind well stored with useful knowledge, that he might labor for the edification and instruction of the people.

By close application, he became the architect of his own fortune, and after life proved how assiduous he had been to acquire valuable knowledge. Many who possessed far superior advantages, had acquired less than he; the desire for usefulness having served as a stimulus to diligence and perseverance in the course of study that he had marked out for himself.

He was ordained March 18th, 1822, by Elders Benjamin Dawson and Thomas Buck. The first church that he served as pastor was Ketcokton, in Loudon County, Virginia. He commenced his labors with this church, the first Lord's day in September, 1823, and continued his ministrations until the close of 1841, a period of eighteen years.

After the death of Dr. Munroe, he took charge of the Buck Marsh Church, which he served until his removal to Upperville, Fauquier County, in 1827. For some years after, he had the pastoral oversight of Frying-pan and Fiery-run Churches. In 1834 he assisted at the constitution of North Fork Church, to which he preached until his removal to Winchester. Settled there, he was again called to the Buck Marsh (now Berryville) Church, as also Cedar Creek and Mount Zion. Winchester Church was constituted by him and Brother Joseph H. Jones, in June, 1844. During this year he began to preach for Zoar, in Jefferson County. The two last churches he served until his removal to Caroline County, November, 1855, when he became pastor of Burrus's Church.

From his register, it appears that he had during his ministry preached 5879 sermons, baptized 999 into the fellowship of the churches he served, and married 491 persons.

As a teacher of youth, he was for many years distinguished.

He commenced this work at Cedar Creek, September 13th, 1819; from thence he went to Strasburg. While there, he received an invitation from Mr. Edward Hughes, principal of the Charlestown Academy, to become his assistant, which he accepted; and accordingly removed in 1823. While here, he availed himself of the opportunity to make himself acquainted with the Latin and Greek languages. In 1827 he was invited to take charge of Male Academy, in Upperville, Virginia, which he taught with much success for nine years.

About this time a vacancy occurred in the Winchester Female Academy, occasioned by the resignation of Colonel Smith. Elder Baker moved thither, and opened a female academy on Fort-hill, January 4, 1836. Here he continued teaching until July, 1855, when he determined to abandon teaching, for the purpose of devoting himself more fully to the preaching of the gospel.

It is an interesting fact, that during these years Elder Baker educated, more or less thoroughly, 2559 pupils. It was not merely the training of the mind that interested him, as a teacher of the young, but also the culture of the heart. He desired to encourage his pupils to look unto *One* who would be a friend in adversity, and who was able to save the soul. Who can estimate the influence thus brought to bear upon these young immortals?

After thus spending the vigor of his life in the upper country, he determined, as already stated, to change his location. When the time came to carry out this purpose, in removing to a new field of labor, his heart almost failed him. Breaking away from so many ties that bound him to this his native county, became a sore trial. Here it was he had raised his children; here he had established a church; here he had served for a long period several churches, many of whose members he had inducted into the fellowship of the gospel. He must now say farewell—perhaps the last in time! All these things naturally preyed upon his mind, and, added to a delicate constitution, doubtless hastened his departure from the scenes of earth.

Little did his friends in the upper country think, when they parted with him, that it was the last time they should ever gaze upon that face they had so often seen. Little did they imagine that the "silver cord was so soon to be loosed, or the golden bowl

so soon to be broken." But so it was. Upon removing to the lower country, he assumed the pastorate of Burrus's Church, at Mount Carmel, Caroline County. His already weakened constitution soon gave way to a change of climate, and he fell at his post, just after he had commenced his watch-care of this church.

About a week before his death he experienced one of the most fearful assaults of Satan; his mind was in darkness and distress, but the Lord in whom he had trusted delivered him. He then enjoyed much peace of mind. A few nights prior to his departure he was observed to pray most earnestly for his children. It was his last prayer, and remarkable for its fervency, wrestling with God in their behalf.

The day before he was taken dangerously ill, he said to his wife that there was not a cloud before him; that he was ready and willing to go, whenever the Master called him. During the night he was seized with a chill, which was soon followed by congestion of the brain. He lived twenty-four hours in this condition, insensible to everything around him. His work was done. He passed away about the first of the year 1856.

Elder Joseph Baker was extensively known. His opportunity of doing good was very much increased, and he failed not to improve it, in furtherance of the great claims of Christianity. Few persons have accomplished more good, or overcome greater difficulties in the dissemination of gospel principles, or have given greater evidence of personal and practical faith in the doctrines of the Bible.

He seemed to be early impressed with the truth that he was, to some extent, his brother's keeper. The great business of his life was, to preach Christ, which was in fact *the theme* that he most delighted in, as being the one peculiarly adapted to the wants of sinful man. It was not merely in the pulpit that he was thus holding forth the Word of Life. In visiting the sick, comforting the distressed, and directing the penitent to the cross, he imitated his blessed "Master, who, when upon earth, went about doing good." Wherever he went he carried religious books and tracts, suited to the various conditions of men, gratuitously distributing to those he met.

Truly it may be said of him, he was no idle workman in his

Master's vineyard. A work was assigned him, and he went about it in earnest; diligent and faithful to the trust committed to him. In this, however, he recognized no meritorious efficacy, for he was doing nothing more than his duty, and his hope for a blissful eternity was based upon the free unmerited grace of God. The various benevolent institutions of the day, Bible, tract, colonization, missionary, and temperance societies, together with the Sabbath-school, found in him a warm advocate and devoted friend. While he prevailed upon others to contribute of their means, he likewise shared his own, in furtherance of these great auxiliaries of Christianity.

In all that he engaged, whether as a minister of the gospel or as a teacher, he seemed to be desirous of directing his influence toward consummating the great ends of the gospel in the salvation of men. He sought especially, by suitable instruction, to prepare the youthful heart for the reception of the truth. It is a pleasing reflection, that he was permitted to behold the fruit of his labors in the conversion of many souls, before his removal from his home on earth to his home in heaven. Thus God owned and blessed his instrumentality.

To one who had labored for so many years in different fields, to witness the fruit thereof in so many hearts must have been truly grateful and encouraging, and doubtless caused him to acknowledge the grace of God working through him. He had to contend with opposers, but this only induced a more implicit trust in his Saviour and frequent communings with the Holy Spirit, without which all the labors of God's servants would be in vain.

Although our deceased brother was not as eloquent as some, yet he was earnest and zealous in declaring the messages which he brought to his people. His whole soul seemed to be full of his subject, and animated by the great responsibility of his mission, and the fearful condition of the impenitent around him, he would launch forth in all the fullness of his subject, forgetful of self, of his own frail nature, and only mindful of perishing sinners, and Jesus Christ their only way of escape "from the wrath to come." How many that have been brought to seek the Saviour, and to follow on to know the Lord through his instrumentality, is known only to the Omniscient One! But of this we feel assured, that

there will be, in the world to come, not a few who will look to him as the means, in God's hands, of bringing them from "nature's darkness into the marvelous light of the gospel."

Brother Baker's amiable manners, and his sincere and unaffected piety, drew many, who became strongly attached to him. Their hearts were often made to rejoice by his happy expositions of God's promises to his children. As an experimental preacher he had few equals; this it was that gave him such great command over the hearts of his hearers. Often the tear was seen to course its way down the cheek, as he would speak of the amazing love of God to a world of rebels, or as he would touch a cord in the heart of his Christian hearers by the rehearsal of God's dealings with him, in delivering him from the tempter's snare, and vouchsafing his grace in every hour of need.

Brother Baker will be long remembered with affection, not only by his bereaved widow and children, but by a large circle in various parts of Virginia.

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### JOHN W. ALVIS.

WE are supplied with the following facts by a brother who was familiar with the subject of this sketch.

JOHN WOODSON ALVIS was born in Goochland County, Virginia, on Christmas-day, in the year 1800. He received in early life nothing more than a common school education. He was in the strength of manhood before his heart was subordinated to God in conversion. This important event occurred about the year 1831, when he obtained clear and undoubted evidence of his acceptance with God.

Immediately after his conversion, he felt it his duty to preach the gospel. He earnestly desired to honor Him who had so recently spoken peace to his troubled soul. He soon after obtained license, and began to preach. At the call of the Mount Shiloh Church, in Nelson County, Virginia, where he was baptized, his ordination to the full work of the ministry took place. About

nine years of his ministerial life were spent in Eastern Virginia, whence he removed with his family to the northwestern part of the State. There he settled, and there he continued to labor in the ministry until the close of life.

Although his education was not thorough, yet his mind was well disciplined by reading and reflection. He was a close observer of men and things. His style of preaching was plain and simple.

The predominant trait in his character was an abiding, implicit faith in the promises of God. He sowed the seeds of truth with a liberal hand, confident in the belief that if he should not be permitted to reap what he had sown, others would enjoy that privilege. He remarked: "A gospel sermon never was preached in vain." God had said, His word should not return unto Him void, and he with all his heart believed the declaration; hence he was never discouraged in his work, even if he could not at the time perceive any beneficial results.

For a number of years he was in a diseased condition, and endured much physical suffering. During his last illness he manifested the utmost patience. He never murmured; if anything like murmuring fell from his lips, he would recall it, and would sometimes say, while suffering severely, that God gave him just as much strength as he ought to have.

When near the close of his career, and his disease had prostrated him, he manifested a great desire to preach the unsearchable riches of Christ once more before he died. From all human appearances, his desire could not have been gratified; but he believed in the efficiency of prayer, and he prayed to his Father to permit him to preach just once more. His prayer was answered. He revived sufficiently to go about two miles, and fill a regular appointment. When he returned home he relapsed into his former weakness. He remarked, just before he died, "his only regret was, that he had not done more for his Saviour." On the last day he spent on earth, he said to his friends, "I am going home, I am almost there."

From the time he preached his last sermon, which was on the third Lord's day in October, 1857, he declined rapidly, until the fifteenth of November following, when he calmly fell asleep in Jesus, at the age of fifty-seven.

## MERIWEATHER L. JONES.

SADLY did the tidings of ELDER JONES'S death affect many hearts. He was one of those men whom to know was to love. He occupied a position of high respectability as a preacher, in Eastern Virginia, enjoying the respect and regard of those to whom he specially dispensed the Word of Life.

He was born November 15, 1795, in Louisa County, Virginia. We regret our inability to say anything concerning his early life. In 1818 he removed with his father's family to Cumberland County, Kentucky. There he was brought to a knowledge of the truth. The particulars of his conversion are unknown. He soon began to preach. From the time of his acceptance with God, he cherished a special desire to return to his native State, that he might preach here the gospel of Christ, and soon made the requisite arrangements to gratify this wish.

In 1821 he became a permanent resident of the Old Dominion, and commenced a career of usefulness which terminated only with life. With open arms he was received by the churches, and it would seem, from the result, that the strong impulse which brought him back was from God. None can doubt that the overruling hand of his Heavenly Father was in the arrangement. At this time, several churches and a large range of country, but little distant from the home of his childhood, were destitute of the regular ministrations of the Word. Into this field he entered. The churches at Nuchols, Dover, Deep Run, Temperance, Hopeful, Ground Squirrel, Winn's, and Mount Carmel were served by him; and with wonderful success. Hundreds in the counties of Louisa, Hanover, Goochland, and Henrico, will have reason to rejoice, at the last day, that they heard the gospel from his lips.

As a preacher, he was distinguished by simplicity of style and manner. No pretensions to erudition or powers of elocution were made. In language unadorned, but correct and appropriate, he sought to commend himself to every man's conscience in the sight of God. Something peculiarly prepossessing in his appearance when he arose to speak engaged the attention of all. The

power of goodness was felt. His every look and word revealed the inward working of a soul at peace with God, and only desirous of glorifying him. The coldest heart, the most skeptical, could not resist the conviction that a heavenly-minded man, who fully believed the truth of all he said, stood before them.

What served to impress all with respect for his ministry, was the uniform blamelessness of his life. He had a good report of all, even of them "who are without." During the twenty years of his pastorate, no man could point to him as an example of inconsistency. And then, too, the gentleness of his manner, and the unsophisticated kindness of his nature, made him a welcome guest in every family. A pleasant smile he would give with the extended hand, evincing a heart of love.

Elder Jones was a man of untiring activity in his ministerial work. He had entered into the marriage relation with Miss S. E. Snead, of Hanover County, and the cares of a growing family pressed upon him; and yet, so intent was he in fulfilling the trust committed to him, that day and night, in season and out of season, he pursued his loved employ. His regular appointments were in four different counties, requiring him to be much from home. He tenderly loved his wife and children, and nothing but a stern sense of duty would have suffered him to break away from the endeared associations of the domestic circle. He thus continued faithful unto death.

It was in the active prosecution of his work that his Master called him to the rewards of heaven. A year before his death, the severity of his toils brought on a severe illness, which seriously impaired his constitution. Though enfeebled, he desisted not, but pressed on, filling all his appointments with regularity. It was on the way to one of his most distant meetings he was arrested by sickness. He had left home to baptize several persons at Hopeful, but found it necessary to rest at the house of his father-in-law, where he remained until released from his sufferings by death.

For three weeks he suffered much. The impression strongly rested upon his mind that he was no more to labor in his accustomed work. He often said, "I shall die, but I know that my Redeemer liveth." But little rapturous feeling was evinced. The



peace of God, which passeth all understanding seemed habitually to possess his mind. Sometimes the thought of leaving his wife and six young daughters oppressed him. But these he was willing to commit to the care of his Heavenly Friend. When the words were repeated, "I will be a father to the fatherless," he said, "Yes, yes; it is enough;" and soon fell asleep in Jesus, August 30, 1840.

The churches he served grieved in deepest sorrow in the loss they sustained. One of them, the church at Hopeful, adopted resolutions expressive of their high estimate of his character and services, requesting the writer to deliver a discourse commemorative of his many virtues. An immense assemblage gathered together on that occasion. It was a time of great lamentation. Though nearly twenty years have elapsed, the memory of M. L. Jones is fresh and fragrant with hundreds who were privileged to sit under his ministry.

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### HENRY G. SEGAR.

AMONG those of promising gifts and excellent character, who have been in early life called from the ranks of the ministry, may be found the lamented SEGAR. His name must not be omitted in this work.

He was born in the year 1796. When he professed religion, is not known by the writer; but he seems, somewhere about the year 1820, to have become a member of Salem Church, Caroline County, under the care of Elder Andrew Broaddus. In 1824 he appeared at the meeting of the Dover Association, as a delegate from that church, and again, in 1828, and then for seven successive years. In March, 1836, he was ordained to the work of the ministry, and assumed the pastorate of Enon Church. The Presbytery officiating on this occasion were Elders A. Broaddus, John Bird, and G. W. Trice.

His career as a preacher of the gospel was brief. While many were hoping for him extensive usefulness, he was cut down by

death. Elder Broaddus, who was not accustomed to use the language of extravagant eulogy, and who calls the departed one his "estimable and beloved brother," thus refers to the event:—

"How astounding and overwhelming to my feelings was the summons to attend his funeral, at a time when I considered him out of danger from the disease! Elder Segar has been cut off at a period of life not far behind life's meridian—being at his death not quite forty-four years of age—and having been ordained to the gospel ministry only about four years. Well! in his short career he performed much. He labored assiduously in the field which was assigned to him, and his labors were crowned with success. And while sustaining with credit to himself the cause of his Master, and winning the affectionate regards of the church over which he presided, and the circle of his acquaintance in general, he appeared to give evidence of an increase of personal piety, and thus to be marking a path which shone brighter and brighter as it led on to the regions of eternal light. Cut down prematurely, as respecting age, our departed brother has left a mournful gap in his family, in the church, and in society. The will of the great Sovereign never errs; and His dispensations, though often shrouded in adorable darkness, are ever righteous and good; but, surely, it must be matter of lamentation that so many of the laborers, in quick succession, should be called home from the harvest, while so few are coming forward to fill their places. Oh that our Zion may be awakened to a deep and heart-felt attention to the Master's admonition: 'Pray ye the Lord of the harvest, that He will send forth laborers into his harvest.'"

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### MORDECAI W. BROADDUS.

THIS seryant of God was born January, 1798, in the County of Caroline. In the days of his youth he became a subject of renewing grace, and united with Salem Church, in his native county. From that church he appeared as a delegate to the Dover Association, for a series of years, from 1828. His ministry

was short. About the year 1835 he was chosen pastor of Upper Zion Church, and at the constitution of Providence Church, he assumed the responsibility of its spiritual oversight. But his Divine Master saw it best to remove him from the field of toil upon which he had entered.

Elder Andrew Broaddus, who well knew how to appreciate his character, thus refers to him: "Yet another laborer called home from the harvest; another of our preachers cut down by the hand of death.

"MORDECAI W. BROADDUS, our zealous, laborious, and successful ministering brother, has been summoned (alas, how soon!) to follow the flight of Segar, and Goodall, and Jones, and others whose deaths have been lately announced, to the final rest prepared for the faithful. Frequent attacks of indisposition, to which he was long subject, had produced but little interruption in his ministerial labors till the disease of which he died assumed its threatening character, and deprived him of bodily strength. Sinking, as he soon appeared to be, under a deep and rapid consumption, a few weeks only, from the time of his confinement, closed in peace the scene of languishing, and he took his leave of the world on the 26th of November, 1840, aged forty-one years and ten months. Our departed brother had been but a few years engaged in the work of the ministry, but those years were occupied with increasing and successful labors. Revivals of religion were his delight, and for seasons of that sort his talents appeared peculiarly suitable. Many, no doubt, are ready to bear witness to his labors as instrumental to their conversion, and many will long remember his powerful exhortations—so copious, so pathetic, and so impressive.

"The Master has been pleased to summon him away, at a period not beyond the meridian of active life, and shortly, too, after the departure of several of our most useful ministering brethren. What lamentable vacancies in the fields around us!"

## ELI BALL.

THE name of ELI BALL is familiar to Virginia Baptists in every part of the State, both on account of its long-continued identity with them, and the active part he took in all their various works of Christian benevolence. It is not easy to form an estimate of the influence for good put forth by him. In diversified channels this influence extended itself. Perhaps no man has been more intimately identified with the different societies and Associations which have arisen among us within the last thirty years. He was so constituted, that whatever promised good received his cordial approval, and every energy he could command was cheerfully committed to its prosecution. It will, then, be an acceptable service to present a brief survey of his life and labors. We give some of the facts of his early history, as they are furnished in the commemorative discourse delivered at his funeral, by Rev. J. B. Jeter:—

“Rev. Eli Ball was born in Marlborough, Vermont, November 2d, 1786. His father was of French descent, and served his country in the French and revolutionary wars. His parents were both pious, and his father was a Baptist. He grew up a moral youth, never having indulged in any vice; but, though he eschewed vice, he did not love holiness. His convictions of sin commenced in his thirteenth year, during the prevalence of a religious revival in his neighborhood. Long and painful was the struggle before he joyfully submitted to Christ. Year after year rolled away, and found him oscillating between hope and despair; at one time filled with anguish from the most intense and overwhelming convictions, and at another, careless and apathetic. His experience was scarcely less varied, profound, and fanciful than that of Bunyan.

“Having removed to the City of Boston, he was baptized there in the latter part of the year 1805, when about nineteen years old. Shortly after his public profession of religion, he entered into conflicts about engaging in the Christian ministry, quite as sharp as those which preceded his conversion. Between a sense of duty and a deep consciousness of his insufficiency for the work of the ministry, his mind was tossed for some years on

the billows of anxious uncertainty; through the influence of pious friends, he was, almost imperceptibly to himself and without his full consent, led into the work. He preached his first sermon, December, 1807, in the City of Boston, and was regularly licensed to preach the gospel in the month of July following.

“Having enjoyed in early life but very limited opportunities for acquiring an education, he felt the necessity of prompt and vigorous efforts to cultivate his mind, and prepare himself for the great work. He first placed himself under the tuition of Rev. Daniel Stanford, then an eminent classical teacher at Boston, and subsequently studied theology, under the direction of Rev. Caleb Blood, pastor of the Third Baptist Church in that city. While prosecuting his studies, he was invited to preach for the church in Malden, five miles from Boston, where he continued his acceptable labors for a year and three months.

“His studies were not pursued long, and could not have been thorough; for in December, 1809, we find him settled with the Baptist Church in the town of Harwich, on Cape Cod. This place he was soon obliged to leave, on account of ill health, caused by the sea breezes. Subsequently, the churches in Wilmington, Lansingburg, New York, and Middletown, Connecticut, enjoyed his pastoral labors successively, until the spring of 1823. In all these places he labored with acceptance, winning the confidence, affection, and esteem of the churches. Nor were his labors without attestation of Divine favor. Both in Lansingburg and Middletown, he was permitted to rejoice in the fruit of his toils.

“In June, 1823, Brother Ball made his first visit to Virginia, and was present at the first anniversary of the Baptist General Association of that State. He was cordially welcomed by Semple, Rice, Brown, and other fathers of that day, into the wide and inviting gospel-fields spread before him in that State. I, then a stripling in the gospel, on my first trip from my native mountains, first saw him, and enjoyed the pleasure of forming his acquaintance. He was in his thirty-seventh year, youthful in appearance, and of highly respectable talents. In July of that year, he settled with the Baptist Church of Lynchburg. In about two years he left this place, and took charge of the Deep Run Church, in Henrico County, and some of the neighboring churches, that he

might extricate himself from the cares of a school, which he was necessitated to keep in Lynchburg, and devote himself wholly to pastoral labors. Among these churches he labored, with occasional interruptions, for seven or eight years most acceptably and usefully."

The acceptable and successful labors of Elder Eli Ball in the vicinity of Richmond, alluded to in the above extract, deserve a more special notice. The Counties of Henrico and Hanover had been for some time destitute, to an alarming extent; of the preaching of the Word. Among these churches he came, in the fullness of the blessing of the gospel of peace. Day and night he passed among the churches, preaching the Word, conducting Bible classes, and instituting prayer-meetings. A wonderful change occurred in all this region. Speaking of this change, he says: "Not only the church, but almost the whole neighborhood, exhibited a complete contrast with what they were two years ago, when I came into this region. Where sin abounded, grace much more abounds. The church which once enjoyed the labors of those pious brethren, Ford and Webber, was after their decease almost destitute of preaching, and had dwindled down to about twenty white members. Meetings were but seldom held; the rising generation seemed wholly devoted to pleasure, and every gate in Zion mourned, because few, very few, came to her solemn feasts. Since the reformation commenced, there have been seventy-six added by baptism."

Well do we remember those scenes of thrilling interest to which the above extract alludes. They continued for several years, and extended over different neighborhoods. Crowds of people, after the toils of the day, were accustomed to meet for the worship of God, many of them walking miles, and returning, to be ready for the labors of the morrow. In those meetings the utmost order prevailed, and yet a vivacity, spirit-stirring and gladdening, marked all the exercises. Elder Ball was the controlling spirit of these occasions. Influenced by the invisible One, and yearning for the salvation of his fellow-men, he allowed no respite to his labors. Hundreds in various directions were baptized, recognizing him as the instrument of their conversion to God.

In many respects he was eminently qualified as a Christian

pastor to please and improve his people. He always seemed interested in the welfare of each individual, while his fine taste and talent for vocal music rendered him popular as a leader in social meetings, and welcome as a guest in the homes of his friends. He took a lively interest in the improvement of the young in this department of worship. Being well acquainted with the science of music, and possessing a fine, flexible voice, he never failed to render agreeable those religious meetings in which he took a prominent part.

Elder Ball was also engaged for brief periods in the pastoral work, in connection with the church at Hampton, Bruington, and Rehoboth. The latter, now called Sharon, was brought into being through his instrumentality. His success in promoting the intelligence and activity of these churches was marked.

Besides his regular pastoral engagements, a large amount of pulpit labor was expended in connection with other churches of the State. The demand for his services, in various directions, and some times at great distances from home, was frequent and urgent. With quenchless ardor he readily embraced all such opportunities of preaching the Word. Passing from place to place, listening crowds received from his lips the messages of salvation. As Elder Keeling says of him: "an expert driver, with his light sulky, and strong, agile horse, he flew like a bird over all Eastern Virginia, which for many years seemed to us to be his parish." At protracted meetings, preaching day and night, ordinations, temperance meetings, missionary anniversaries,—he was ever ready to serve the churches.

Referring to his varied labors, of which we shall take notice more particularly, Rev. Mr. Jeter says: "In almost every county, in every valley, on every hill-top, and in every neighborhood, his voice has been heard in instruction, warning, and consolation. But it was chiefly as an agent that Brother Ball's exertions were crowned with success. In this capacity he served the Bible Society of Virginia, the Baptist General Association of Virginia, and other Baptist societies within the limits of the State, and, since May, 1845, the Foreign Mission Board of the Southern Baptist Convention in the State of Georgia. As an agent for the collection of funds, he was efficient, and his influence was good

and only good. If he obtained less money than some other agents, he did not exhaust the field, but left it fresh and fertile for other laborers. By the gentleness of his manner, the kindness of his spirit, and the force of his appeals, he never failed to conciliate his hearers to the cause which he advocated. In other employments Brother Ball sought to serve his generation. For short periods he was a professor in the Baptist Seminary, (now Richmond College,) and editor of the Religious Herald; and in these departments of labor rendered acceptable service to the denomination and the cause of truth and piety."

Elder Ball was among the earliest and most consistent advocates of the temperance reformation. He was one of the constituent members of the Virginia Temperance Society, formed at Ash Camp Church, Charlotte County, in the year 1826. Although an earnest and successful endeavor had been made to call together a large assembly, and though most eloquent appeals were uttered by several speakers, but ten names from the great crowd could be secured in the formation of the society. Those names deserve to be recorded in indestructible lines. Among the names is that of Eli Ball. He was a worthy compeer of that apostle of temperance, Abner W. Clopton. Long and faithfully did these men labor together in attempts to expel the demon of intemperance from the land. They were united in the publication of "Wisdom's Voice," an admirable work of select articles on temperance, and suited to the times. Often did Mr. Ball lift his voice in pleading for this reformation, and many were the articles written by his pen. Referring to this subject, on one occasion, he thus, in his peculiar style, writes: "Every Christian should feel that while he is walking in the road to eternal life, it is his duty to endeavor to promote the welfare of those around him. 'Come with us,' should be his language, 'and we will do thee good;' and if they will not come, the plan to be adopted is clearly laid down in the Scriptures of truth. But the self-denying plan of the Bible has become too straight; they dislike to be persecuted, to be evil spoken of; hence they are disposed to compromise evils. I have some reason to hope that such professors will yet be entreated to sacrifice their beverage, for the good of others and the peace of the churches."



Nobly did this man of God breast the current of appetite and custom, in pleading for total abstinence from all intoxicating drinks. In the pulpit, the church meeting, and the family circle, he warned and entreated the young and the old, the rich and the poor, to give up the daily beverage, and to adopt the principles of the temperance reformation. All this was done in a manner so kind and gentle, that all were compelled to respect his sincerity and appreciate his benevolent spirit. His labors in this direction were eminently successful. He was instrumental in the formation of numerous societies in different parts of the State.

The allusion already made to his agency work brings up a vivid recollection of the very effective influence he exerted in behalf of education in general, and especially the improvement of the rising ministry. A long, tedious, and fatiguing journey, by private conveyance, to South Carolina and Georgia, was taken by him, in 1828, on behalf of the Columbian College. During this visit, the sum of two thousand dollars was secured. A second attempt for this institution was made, and three thousand dollars in addition were placed in his hands, as the result of his appeals. Perhaps no other living man, at that time, when public confidence in the college had been shaken, could have succeeded so well. He also undertook the collection of funds for the Virginia Baptist Education Society, and succeeded in creating a new interest in that enterprise. For the Foreign Mission Society he traveled extensively, but his principal work in agencies in Virginia was on behalf of the General Association. Different portions of Western Virginia were visited in person, and the destitution being ascertained, plans were put in operation for its supply. Few can now understand how much of prejudice was removed by his courteous and clear representations before the people.

The latter portion of his life was given to the Foreign Mission Board of the Southern Baptist Convention. His labors in Georgia were most available in arousing attention to the claims of missions, and of inducing the churches liberally to sustain them. He seems to have won the regards of his brethren in every direction, by his bland and courteous manners, and everywhere left a favorable impression in favor of the cause he advocated. Although more than threescore years old, he still retained

much of the elasticity of his early manhood, performing a large amount of labor in preaching the gospel, while he constantly plead for the far-off perishing ones in heathen lands. It is important, also, to note the fact, that his interest in this great enterprise of giving the gospel to the world, instead of abating, seemed only to increase with advancing years. Thousands can attest how eloquently he depicted the ruin and wretchedness of his fallen fellow-men, and the power of that gospel which can elevate and save. His soul was full of the theme. In the social circle, with the little children around him, or in conversation with older ones; in the pulpit, even when adverting to doctrinal subjects,—everywhere, and at all times, the world's conversion was his great all-absorbing theme.

This leads to a notice of his visit, on behalf of the Board of Missions, to the coast of Africa. It was with him a labor of love. The board had long regarded a personal survey of the ground occupied by their Liberian mission as extremely desirable. It was, however, found difficult to secure the services of any white man, and especially of any one of sufficiently sound judgment to render the embassy profitable. None were willing to peril their lives in such an adventure. At this juncture, Elder Ball offered himself. It was altogether voluntary with him. The suggestion had not been made by others. It originated in his own heart. By many it was deemed rash, that one sixty-five years old should expose himself to the malaria of an African clime. But he was fixed in his conviction of duty, and the board yielded to his wishes. He was appointed, and in the month of January, 1852, he left Savannah for Monrovia, in the Liberian packet.

The results of this visit were highly satisfactory. He visited all the stations on the coast, conferred in person with the missionaries, inspected the schools, and obtained a mass of information respecting our work and the operations of other boards, which was of great value to the board. Several months were spent in this manner, and in July he returned, in fine health. A short time was spent with his family in Richmond, and, still fixing his eye upon the great work before him, he left to assume his agency in Georgia. His energies were now taxed with new interest for Africa's evangelization.

Referring to this mission, he said: "During my late visit to Africa, and while looking over the wide field for Christian enterprise, with here and there a laborer, a question of serious import was impressed upon my mind. Why is it that there are so few men in America, either white or colored, that feel it to be their duty to go to Africa as missionaries? \* \* Is it not the pleasure of God they should go there? Who can believe this, while the Saviour's command stands where it now does in the New Testament: 'Go ye into all the world, and preach the gospel to every creature'? Is Africa a part of the world? Do its one hundred millions make a part of every creature to whom the gospel is to be preached? \* \* \* \*

"I do not know how many white missionaries there are on the western coast, but I have heard of more than seventy. It is said that there are not less than three thousand white men on the coast doing business, as agents, merchants, soldiers, and officers. I blush for the timid church and her fearful ministry. Who does not see that the children of this world are wiser in their generation than the children of light; that they are more daring and enterprising than Christians themselves? \* \* \* \*

"If Africa fails to receive the gospel, it will not be because the Saviour is not willing, nor because Christian missionaries cannot live there, nor because the Africans will not allow them to preach, nor—but here I stop. Oh, shall the guilt of their eternal loss lie upon Baptist ministers in America? God forbid! Forbid it, ye men of God, who feel in your souls that 'woe is me, if I preach not the gospel.'"

After laboring in his agency in Georgia for nearly a year, with the consent of the Mission Board he determined upon a second visit to Africa. The acquaintance he had formed on the coast with men and things had prepared him to return with peculiar facilities for the exercise of a good influence. He was all buoyant with hope. Never did a youthful bosom beat with more real joy in entering upon some new romantic enterprise, than did the heart of this aged man, as he anticipated this moral exploration. But the will of the Lord interposed. With everything ready to depart to his distant field, another summons from the throne above met his ear. He had arranged for a brief visit to the lower

country, and commenced his journey. But the sickness which was to be unto death arrested him, and he returned home. It was peculiarly gratifying to his family and to all his friends that he was permitted to die, not in Georgia, not on the ocean, not in Africa, but at home. This wayworn pilgrim, whose life had been one series of arduous labors in doing good to his fellow-men, is now permitted quietly, peacefully, in the bosom of his family, to lie down and sleep in Jesus. It was the privilege of the writer to be with him just before the closing scene. He was lying in a comatose state. When aroused, the hand was extended, and the pressure of Christian love given. We joined in prayer for the last time. Often had we preached, and prayed, and sung together, in the house of the Lord, and now, on the banks of Jordan, we lifted up the heart in praise and supplication; he soon to pass over to the other side. There, even amid the pangs of separation, we were ready to sing,

“Oh the transporting rapturous scene  
That rises to the sight;  
Sweet fields arrayed in living green,  
And rivers of delight.”

The following beautiful reference to the death-scene, and the glory which should follow, is found in the sermon of Brother Jeter :—

“This good man having ‘fought a good fight,’ etc., has been *poured forth* as a libation. He has fallen a martyr, not to persecuting bigotry, but probably to excessive toil and exposure in a southern climate. He has taken his *departure*. His body is with us. Here it lies freed from its toils, weariness, and pains. But where is the soul? Who can trace that in its mystic flight from time to eternity, from earth to heaven? His clothes were all packed for a second voyage to Africa, on behalf of the Foreign Mission Board, and his heart was much set on the trip; but God had appointed for him another voyage. On the day before yesterday, at half-past two o’clock, he weighed anchor, and with a favoring wind set sail from these mortal shores to the haven of eternal life. Brother Ball’s disease, without a miracle, precluded the possibility of clear views and warm affections in his last days.

It clouded his mind and stupefied his sensibilities. He said but little about his end, but that little was satisfactory. He received the intelligence of his early departure with perfect calmness, firmly arranged his secular affairs, spoke of his spiritual interests as secured, and answered briefly and cheerily all the inquiries proposed in relation to his hope. If the crown is for them that fight the good fight, etc., Brother Ball, according to all human calculation, has won it. And how richly does it compensate for all his toils, privations, conflicts, and sufferings! Such a crown is cheap at any price,—is infinitely above all price. No concern for the dead, but for the living.”

His entrance upon the heavenly rest occurred in Richmond, July 21, 1853. It was, indeed, a blessed change—an end to conflict, the victor's triumph.

By the event of his death a vacuum was occasioned, which could not be easily filled. He occupied a large place in the affections of thousands. He was missed by the board for which he had so faithfully labored, and by the churches of the South, as well as by his sorrowing family and friends. His defects were few. His excellences many. It was truly said, in his funeral discourse: “He had his peculiarities, perhaps his faults, but they were not such as to bring reproach on the cause of Christ. If at any time he was so unfortunate as to have difficulties with his brethren, it was because he had more of the innocence of the dove than the wisdom of the serpent. The good which he did then may be set down, without subtraction, as so much gained to the cause of Christ.”

The dispositions which marked the subject of this sketch were naturally amiable. It seemed to gratify him if he could confer a favor or promote the comfort of others. With the children everywhere he was a favorite. He would sing for them or converse with them, but all his aim was to interest them in spiritual truth, and to improve them in character and manners. On one occasion he so interested a group of young ladies and little girls, by his representations of the condition of Africa, that they combined their influence, and by personal sacrifices, and solicitations from others, succeeded in obtaining about one hundred dollars for the cause of missions. For a brief season, before he entered upon

his agency in Georgia, he became a partner in a book establishment in Richmond. When his young friends would call, looking over his books, and indicating a taste for reading, he would suffer them to take book after book, requesting only that each should be carefully handled, and safely returned. Thus among all ages and classes his aim seemed to be to make all happy. A cheerful smile was always given when you met him, and with a wonderful buoyancy of spirits he was ready to entertain you, and all as if it were really conferring a favor by the opportunity furnished. He always seemed to be in a pleasant humor, and none would suppose that anything ever occurred to ruffle the even current of his thoughts and feelings. And yet he had his sore temptations, his inward struggles. Referring to these, Brother Jeter, in his sermon, remarks:—

*“His spiritual conflicts were peculiarly sharp and trying. I knew him intimately many years; I considered him a man of remarkably cheerful and uniform spirits. His private papers, however, disclose the truth, that, at several periods of his life, his mind was sore tempted and harassed. He was sometimes on the very verge of despair, applying to himself the gloomy lines of Young:—*

“‘E’en midnight, in the zenith of her dark domain,  
Is sunshine to the color of my fate.’”

These records of the workings of his heart furnish indubitable evidence of the purity of his motives and the rectitude of his life. He could not divine the cause of his deep, concealed anguish, but knew that it proceeded not from guilt of conscience, disappointed ambition, worldly losses, or unsettled faith. But he fought a good fight. The battle is over, and the victory is won. I have reason to believe that in the last years of his life his mind was more cheerful, and his hope clearer and more sustaining in his darkest hour, and, to the last, his hatred of sin and desire of usefulness failed not.”

We have stated that he engaged in the book-selling business. This was only a temporary arrangement, as in a few years he found that the attention requisite to be given abstracted too much from his ministerial work. Indeed he was not fitted for such pur-

suits, nor did they prove pecuniarily profitable. He was not made to battle with men in the turmoils of business. All his habits of life had disqualified him for managing worldly affairs, especially such as were in any measure complicated and perplexing. Hence he was not found to have improved his worldly condition. It was rather, at the time of his death, involved. But if he succeeded not in this department, he was eminently successful in another. He had in early life been brought into the ministry. He had given himself wholly to this work. All his thoughts and aspirations had been swallowed up in the one great purpose—to finish his course with joy, and the ministry he had received of the Lord Jesus. His was an absorbing, consuming devotion, and the object of his love was sublime. No wonder that he failed, as a farmer and a merchant, to accumulate. He had a higher mission to fulfill. In this mission he employed his whole time and engaged all his energies. What he did in business pursuits was incidental, and may well have failed. But, in the ministry, he sought to be a workman that needeth not to be ashamed. Every leisure moment, when not engaged in the active duties of the ministry, was spent in study and preparation. By his own endeavors he had made himself somewhat acquainted with the learned languages, and had taken some discursive flights over the fields of literature. To theological studies he had given more attention, and in these he may be said to have been a proficient. All the radical errors of past ages he had considered, and all theological creeds he had brought to the severest test of investigation and comparison with the word of God. The extent of his active labors is thus referred to by Mr. Jeter:—

*“His labors were eminently active, diligent, and self-denying.* I have never known a minister who employed his talents in the cause of Christ more faithfully. His knowledge was extensive and various, rather than profound. He was a highly respectable preacher; and sometimes his discourses were truly excellent. But his chief merit consisted in the fidelity with which he employed his talents. He waited for no high post, no wide field, no inviting harvest, but principally embraced every opening for usefulness. The post of labor was with him the post of honor. Of leisure he knew nothing. A few years since, he wrote: ‘Since I

professed religion I believe I have not spent as much time as makes a day, in any idle amusement.' When urged by a friend to spend more time in rest, he replied: 'I am in haste to finish my work!' He kept a minute account of his various labors. Hear a general summary of them for the year 1851: 'In prosecuting the duties of my agency, during this year I have traveled ten thousand eight hundred and forty-seven miles, and preached one hundred and forty-one sermons.' To this summary he adds a brief statement of all his labors: 'During my whole ministry I have preached five thousand eight hundred and ninety-one sermons. Since 1831-34 have traveled, while prosecuting my public labors as a minister, eighty-four thousand eight hundred and seventy-three miles; a distance, I may add, more than three times the circumference of the globe.' Truly his course was somewhat long, but he pursued it with speed, and it is finished.

*"His labors were crowned with abundant success.* I question whether he has left a man among us who has been more useful than he. It is difficult to estimate the extent and value of his influence. The period of his pastoral labors in Henrico and Hanover Counties was the brightest of his ministry. Here in the course of a few years he baptized five hundred persons. In December, 1849, he recorded in his diary: 'I have baptized nine hundred and fourteen persons.' Considering how much of his time was spent in agencies, teaching, writing, and unavoidably in secular business, this success must be considered as eminent. But this probably does not equal the amount of success, of which no record can be furnished, in attending protracted meetings, in occasional sermons, in diffusing missionary intelligence, and in collecting funds for religious objects. He did good, too, with a very small mixture of evil. He never intentionally wounded the feelings of any living being. He was eminently conservative in his spirit. He would modestly propose plans of usefulness; but if his brethren would not adopt his, he would adopt theirs. He had no ambition to lead, and was not ashamed to follow."

In contemplating the history of this estimable man, his image is before us. He seems yet to be moving in our midst. It is difficult to realize that he is not among the people, engaged in some enterprise of benevolence. His very figure and manner



always interested us. In stature small, his whole form, rather inclined to corpulency, was compact and well proportioned, indicating vigor and the power of endurance. His face round, his features regular, he impressed the beholder with the idea of one genial and happy. His manner was easy and graceful. Neither the extreme of obtrusiveness nor of reserve was his. He was scrupulously neat, and even precise in his dress and regard to personal appearance. As a companion he was accessible, communicative, and cordial. No one could be in his society without being pleased and improved. In the pulpit he usually made a favorable impression. He always indicated preparation and method in his discourses. His style was sententious, precise, and plain. Perhaps no one was more uniform in the character of his public addresses. He rarely rose on the wings of imagination into the regions of the sublime, or descended into what was commonplace and low. He was a pleasant, instructive, profitable preacher. The same might be said of his style of writing for the press, as editor, and the author of numerous fugitive pieces which appeared in the Religious Herald. His mind was not of the massive order. Less prepared to grapple with the higher, stronger, and more difficult forms of thought, or to plunge into the depths of metaphysical investigation, he contented himself with learning and enforcing well that which is fundamental and practical.

He was a man of strong, deep feeling. This accounted for the fact that sometimes he betrayed a sensitiveness which was painful alike to himself and others. If his plans were rejected, while he was unwilling to contend, a manifest mortification and disappointment were evinced. The depth of his sensibilities was also seen in the desperate spiritual conflicts of which mention has already been made. His views of the holiness of God and the exceeding sinfulness of sin, were productive of self loathing, penitential grief, and trembling, godly fear. He was ready to say, as he beheld the Divine glory and majesty, with Moses in the mount, "I exceedingly fear and quake." And besides, these inward trials and fears no mortal but himself knew. Had he given vent to his mortifications and griefs in the freedom of Christian friendship, then had not the pent-up waters so nearly overwhelmed him.

We have thus sought to present a faithful picture. It is

pleasant to look upon, and the more so if it may call to mind the original, as he was when he lived and moved among us. Doubtless Eli Ball will long be remembered by Virginia Baptists as one of their soundest, best, most useful proclaimers of the glorious gospel.

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### DAVID B. McGEHEE.

See where he walks on yonder mount, that lifts  
 Its summit high, on the right hand of bliss!  
 Sublime in glory.

POLLOK.

DAVID B. McGEHEE was born in Powhatan County, Virginia, November 12th, 1785. Of his childhood and youth, nothing is known to the writer. In 1801 he obtained hope in Christ, and in the next year (1802) he was baptized by Elder William Walker, and became a member of Sailor Creek Church, in Prince Edward County.

At what period his attention was first directed to the duty of preaching the gospel, is not certainly known. It could not, however, have been very long after his union with the church, for he has often stated that the struggle of his feelings was protracted and severe, before he could so far overcome a sense of unfitness for the high and holy vocation as to enter into the ministry; and at the time of his death (1846) he had been a preacher more than forty years. In 1814 or 1815 he was ordained by a presbytery consisting of Elders James Shelbourne and Abner Watkins.

At the time he united with the church, and for about eighteen years after, Mr. McGehee was a resident of Prince Edward County. He thence removed to the County of Halifax, Virginia, and in 1819 became pastor of Clover and Dan River Churches, in that county. In 1829 he accepted the pastoral care of the Winn's Creek, and in 1835 of the Musterfield Church, both located in Halifax. The duties of the pastoral relation he discharged with fidelity and great acceptance. It is much to be regretted that generally our churches in the country content

themselves with having preaching only one Lord's day per month, the same preacher acting as the pastor of three or four churches. While this state of things continues, it is not to be expected that the churches will attain to a well-disciplined and efficient condition. The duties of the pastoral office cannot be fulfilled by one man to four churches, the members of which are scattered over an area of fifteen to twenty-five miles. Few men under such circumstances have better succeeded than did Elder McGehee, and no one has shared more largely in the affection and confidence of the churches to which he ministered.

Declining health induced Elder McGehee to relinquish his connection with Winn's Creek Church in 1844, and with Dan River in 1845. Of Clover and Musterfield he continued pastor till his death. He died June 3d, 1846.

Elder McGehee possessed a sound and vigorous intellect, good judgment, and considerable quickness of perception. His early opportunities of mental culture were limited. Deeply impressed, however, with the indispensable necessity to the minister of the gospel of a well-trained and richly-furnished mind, he toiled on amid the embarrassments arising from supporting a family, almost entirely unaided by those who had the benefit of his ministerial labors, until he had attained to habits of accurate and effectual thought, and had embraced within the range of his acquirements large stores of useful knowledge. His efforts to improve ended only with the loss of strength to prosecute them.

The Bible was *his book*. He was familiar with every part of its sacred contents—its history, its prophecy, its precepts, its promises. As an expositor, the writer has never known him excelled by any one who had merely an English education. He had consulted the best commentaries; but his expositions were essentially the work of his own independent mind. This excellency was observable in his sermons; but it was at the fireside, when engaged in conversation with those who could appreciate instruction, and who sought to draw him out, that he most exhibited his varied knowledge, and his profound reflections upon the meaning of the Word of God.

As a man and a citizen, Mr. McGehee sustained the highest character. In all the relations of life his conduct was not only

correct, but above suspicion ; and it is thought no one ever doubted his integrity, suspected his virtue, or questioned his patriotism. He ever evinced a deep interest in the political affairs of his country. He had with deliberation formed his opinions with regard to the nature of our government, and the true course of policy. His judgment was decided, his course unwavering ; and he manifested by his conduct the high estimation which he placed upon that palladium of the liberty of an enlightened and virtuous people—the right of suffrage. But never for a moment did he permit himself to become entangled in the strifes of party, or to sink the *Christian* or the *minister*, in his attention to politics.

As a minister, “his praise is in all the churches” that enjoyed either his stated or occasional services. The native modesty and retiring delicacy of his disposition caused him rather to avoid occasions that might have brought him into more general notice. The condition of his wife, (who for many years was an invalid,) and other domestic causes, forbade his traveling far from home. But wherever he was known, he was high in the esteem of his brethren. By his churches he was greatly beloved. In the Roanoke Association, of which for many years he was a member, he exerted much influence ; and in the Dan River Association, which he united with his brethren in forming, he was regarded as a father in the gospel. For many years he was clerk of the Roanoke Association, and frequently Moderator of the Dan River. Of deep and fervent piety, with a regularity and a consistency of deportment that never knew a change, and a devotion to the labors of his office, restrained only, not suppressed, by engrossing cares and many trying afflictions, he was everywhere welcomed as a “good man, and full of the Holy Ghost and of faith.”

As a preacher, Elder McGehee deserves a high rank—not for pulpit eloquence, for to this he made no pretension, but as a plain, faithful, affectionate *preacher of the gospel*. His sermons displayed sound and vigorous thought, good judgment, and an intimate acquaintance with the Scriptures and with the human heart. The love of Christ, and compassion for the souls of men, gave to his ministrations a fervor and an unction that was sure to commend them to the heart of the Christian. And though not a *revival preacher*, yet as he pursued “the even tenor of his way,”

many were brought through his instrumentality to believe in Christ. To him may be appropriately applied the lines of Cowper:—

\* \* \* \* \* “Simple, grave, sincere,  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste.  
\* \* \* \* \* Much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly, that the flock he feeds  
May feel it too.”

Elder McGehee had been in feeble health for several years. Early in the year 1846 he became convinced that he had not long to live. He proceeded to arrange his business, in view of this impression. A communication from one of his sons states: “He did not at any time seem to entertain a doubt as to his acceptance with God. A short time before his death he remarked to a brother: ‘I have been very sick before, and always entertained a hope of recovering; but now I have none. I shall go down to the grave. But, brother, I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day.’ He requested Brother S. to sing the hymn—

“Jerusalem, my happy home,  
Name ever dear to me.

“During his sickness he expressed the state of his feelings by repeating passages of Scripture, such as: ‘The Lord is good; a strong hold in the day of trouble, and he knoweth them that trust in him;’ and hymns, such as:—

“Jesus can make a dying bed  
Feel soft as downy pillows are.”

The narrative to which I have adverted continues: “He exhorted the unconverted to prepare for death.” A few days previous to his death, he requested several brethren present to sing. Being asked what he wished them to sing, he replied: “Those precious promises—‘How firm a foundation, ye saints of the Lord,’ and

“I would not live away, I ask not to stay.’”

He requested that Brethren Mills and Jennett should preach his funeral at Clover Church, (of which he was a member,) and selected, as texts for the occasion, the Seventy-third Psalm and twenty-sixth verse, and the twelfth verse of the first chapter of Second Timothy. He manifested much anxiety for the prosperity of his churches.

He frequently said to his companion, when she would express a wish for him to recover: "Trust the Lord; I doubt not but it would be best for you, were I to remain, but not for me. It is the Lord. Let him do what seemeth him good."

The above tribute was prepared by the Rev. A. M. Poindexter. It contains no exaggeration. Elder McGehee was one of the most blameless men. A universally good report of those who are without, was his highest distinction. In the pulpit, and especially as an expositor of God's word, he stood among the first of Virginia preachers. The writer well remembers some of those pleasant and profitable occasions, when in the days of early youth he was permitted occasionally to listen to him as a defender of gospel truth.

Speaking of him, one who was familiar with his history said: "Elder David B. McGehee was a model man. His character was as white as the virgin snow. He was eminently pious. He preached with the tongue, and with his money. I think he gave every year one-tenth of his gross income to missions, the Bible cause, etc. In giving by system, he gave ten times more than most men who have the same amount of property.

"He took enlarged views of responsibility with respect to the proper religious training of the young. Had he lived at the present time, when our churches in the country are adopting measures for the organization of Sunday-schools, he would have been foremost in promoting their interests. Alluding to the subject, he said: 'Children should be early instructed in the being of a God, his requirements, their accountability to Him, the depravity of their hearts, the necessity of regeneration by the Spirit of God, the way of salvation by our Lord Jesus Christ, and the necessity of holiness.'"

## WILLIAM M. GASKINS.\*

WILLIAM MONCURE GASKINS, the subject of the ensuing memoir, was the youngest child of Captain Richard H. Gaskins, an estimable citizen of Northumberland County, Virginia. His mother was a Miss Moncure, of Stafford County, a lady of rare excellence of character. William was an amiable, affectionate, and sprightly boy, giving early promise of a life of respectability and usefulness. Although greatly petted by his family, he fortunately escaped the vanity, self-will, and peevishness—the bitter fruits which too frequently spring from such injudicious culture. He possessed a native modesty and sweetness of disposition which no indulgence could supplant.

In his early years, William received such educational advantages as were furnished by the neighborhood in which he resided. In the years 1844 and 1845, he was a student in Richmond College; “enjoying,” as he expresses it in a brief note, “the faithful instruction of that exemplary and devoted servant of God, Robert Ryland, for whom I can never cease to cherish the fondest remembrance.” The writer can bear testimony to his unremitting diligence and rapid proficiency in his studies during this period.

Few children have the good fortune to be reared under influences more propitious to a life of piety than the subject of this memoir. His parents were both exemplary members of the Baptist church, who sought, both for themselves and their children, “first, the kingdom of God and his righteousness,” and who to the most faithful and tender efforts added the most fervent prayers for the conversion of their children. Nor was their pious solicitude in vain. They enjoyed the high privilege of seeing all their children walking in the “fear of the Lord, and in the comfort of the Holy Ghost.” William was baptized the 17th of October, 1840, by Rev. A. Hall, and received into the fellowship of the Moratico Baptist Church, Lancaster County. Of the exercises which led to this public and solemn consecration of him-

\* By Rev. J. B. Jeter.

self to the service of Christ, no known memorial has been preserved. It is well known, however, that he entered with great ardor into his Christian profession, and never ceased to be deeply impressed with the responsibility which it laid upon him, nor to fulfill that responsibility by maintaining an humble, devotional spirit, and a circumspect and conscientious deportment.

In the spring of 1844, while a student in college, Mr. Gaskins was duly licensed by his church to preach the gospel. His gravity, dignified manners, fine talents, and, above all, his ardent piety, marked him out for a career of usefulness in the Christian ministry, to which the only obstacles were a delicate constitution, and a most sensitive and shrinking modesty. "My first effort," (at preaching,) he records, "*feeble in the extreme*, was made before the convicts in the Penitentiary, from the words, 'O Israel, thou hast destroyed thyself; but in me is thy help!'" Heb. xiii. 9. In May, 1846, Brother Gaskins was ordained to the work of the Christian ministry by a presbytery consisting of Elders A. Hall and W. H. Kirk, at Kilmarnock Meeting-house, Lancaster, Virginia. No mortal ever entered the sacred office with a deeper sense of his insufficiency to perform its onerous duties. "I have," said he, in a letter to one of his sisters, "assumed an office which of all others involves the greatest responsibilities; and surely no one ever entered upon such an office possessing fewer qualifications for it than myself. To say nothing of a heart prone continually to evil, which is, perhaps, the worst item in the account, I have to contend with a stupidity of intellect, and a dullness of apprehension, almost inconceivable. No one, I am persuaded, ever felt a more humiliating sense of his ignorance, and want of capacity, than I have to-day. I seem not to have the shadow of an idea in my brain, nor a thought to utter which is not most perfectly commonplace and stale."

From the period of his ordination he entered with great ardor on the duties of his ministry. Having married Miss Susan, daughter of Mr. William Tyree, of Richmond, he resided for a time in the family of his father-in-law, and preached temporarily for Bethlehem Church, in Hanover County. In the summer and autumn of 1846, he attended several protracted meetings, at which his labors seem to have been much blessed. The writer knows



that in these transient and occasional labors he made an impression most favorable to his piety and promise of usefulness. Wherever he labored he left behind him a sweet influence—an influence diminished by no recollection of unsavory conversation, levity of manners, or indiscretion of conduct.

Having been invited to visit several churches in Halifax, Virginia, with a view to a permanent settlement among them, in April, 1847, he complied with the request. Of this visit, he made the following brief note: "Visited the churches in Halifax. Great is their destitution. They are as sheep without a shepherd. May the Lord send them help from his sanctuary—a man after his own heart, and may he guide me in whatever decision I may make!" The churches, pleased with his labors, cordially invited him to accept the oversight of them; which invitation, after anxious deliberation, and earnest prayer for Divine guidance, he accepted. Of this important engagement he made the following note: "Assumed the pastoral care of four churches in Halifax, to wit: Clover, Musterfield, Winn's Creek, and Dan River, commencing on the first Lord's-day in July. I feel my insufficiency for the task assigned me in this important and destitute field. May God, in mercy, supply the requisite strength and fitness for the undertaking, and bless me, and make me a blessing to his scattered people in this place!"

The churches, having been for some time without pastoral labor and supervision, were in a cold and unfruitful state. Brother Gaskins entered on the labors of his new and responsible station with commendable diligence and fidelity; and soon a decided improvement was visible in the field of his efforts. His congregations were large, respectful, and attentive; the churches were aroused to a sense of their responsibilities; and conversions began frequently to occur. In the month of September he held protracted meetings, mostly without assistance from ministers, in all his churches; and about twenty persons were baptized as the fruit of these labors.

All now seemed bright and encouraging in the eyes of the young pastor. By his modesty, gentleness, and zeal, he had won all hearts; God was graciously smiling on his labors; and the prospect of increasing and permanent usefulness was most en-

couraging. But how mysterious are the ways of Providence! Brother Gaskins's health now began to fail. Naturally of a feeble constitution, he was seized with ague and fever, which terminated in a wasting dyspepsia. Had he been duly impressed with the importance of preserving his health, it is probable that by rest, strict attention to regimen, and judicious medical treatment, he would have been restored to its enjoyment; but his zeal in his pastoral labors would not permit him to neglect them, when he had physical strength adequate to their performance. Often did he rise from his bed, pale, emaciated, and feverish, ride miles to meet his appointments, preach with great earnestness, and, returning home exhausted, take his bed again, there to remain until another appointment should stimulate him to fresh exertions. By no entreaty of friends, physician, or wife, could he be induced to abandon temporarily his field of labor, and adopt suitable means for the restoration of his health. A burning zeal, a scrupulous regard to duty, would not permit him to be inactive. At the beginning of this year he made the following entry in a small note-book:—

“Commenced another year! A great mercy that I am spared at all, a greater privilege that I am spared to labor in such a cause. My health is feeble. May I desire better health only that I may do more in the cause of my Master! I have reason to believe that my poor labors were blessed during the past year. May God grant, for Christ's sake, that they may this year be blessed a hundredfold.”

In a letter addressed to his father-in-law, April twenty-seventh, he thus writes: “I am laid for a time on the shelf, perhaps to be refitted for service, having become a little worse—or it may chance to die, as having finished the course allotted me. I have been continually under the doctor, but do not perceive that I am much, if at all, improved by his treatment. I am, however, and have ever been, the subject of a most flattering hope that it will soon be better with me, and that I shall be able to discharge the duties of my office, which, when well, afford me so much pleasure. My disease is, in my judgment, dyspepsia, as inveterate and incurable as I have ever seen—a disease which cannot be made to yield to any fixed course of medical treatment. I hope, however, that a suit-

able diet, and a little caution in avoiding exposure, will enable me to wear it out."

Brother Gaskins's health continued to decline until the first of June, when he was brought, in great debility, to Richmond. Deriving some slight benefit from the journey, hopes were entertained of his recovery. But these hopes were transitory. Soon his symptoms became more alarming, and baffled the skill of physicians and the assiduous attention of friends. He lingered until Friday, the seventh of July, and fell asleep in Christ, in the twenty-ninth year of his age, leaving an afflicted widow, and an infant son who can never know a father's care.

Thus early and unexpectedly closed the career of this excellent young man, and promising minister of Jesus Christ. The writer has known him intimately from his boyhood, and can truly say, that he never knew a more amiable or honorable young man. Rarely, if ever, did he say or do a rash, indiscreet, or inconsiderate thing. His piety was of the most lovely mould. Gentle, modest, and conscientious, he was strict without moroseness, cheerful without frivolity, and firm without dogmatism. In every aspect his religious character is worthy the imitation of our young ministers.

Brother Gaskins possessed a mind clear, quick, and sound, with untiring habits of study. He was not a showy, but a good preacher. It is a great pity that so many of our young ministers are captivated by the ambition to become fine preachers. All affectation of fine language, beautiful imagery, and literary display—in bad taste everywhere—is disgusting in the pulpit. Brother Gaskins, solemnly impressed with the greatness of his work, aimed, by a simple exhibition of Divine truth, to instruct, persuade, and profit his hearers. Had his life been prolonged, he would, doubtless, have attained to distinction, not as a brilliant, but as a solid and useful preacher. In the short period of his residence in Halifax, he won, in a remarkable degree, the confidence and esteem of the community. All classes bear cheerful testimony to the blandness of his manners, fervency of his devotion, and faithfulness of his labors.

Brother Gaskins conversed but little, in his last hours, on the subject of his decease. His disease utterly prostrated his powers

of body and of mind, and hopes of his recovery, both by his friends and himself, continued to be entertained until his speech failed. But his life furnished the surest proof of the safety of his death and the happiness of his spirit. Whither could a life, as was his, of self-denial, devotion, and untiring obedience to the commands of God, springing up from faith in Christ, lead but to heaven?

Thus, in less than a year, has this pious young man followed to the grave his beloved sister, Mrs. S. A. Jeter, who so sublimely closed her life in October last. The circumstances of their deaths were widely different; but their dispositions, their lives, their hopes, were in delightful harmony. Pleasant and lovely in their lives, in their deaths they were not long divided. Side by side they repose in the same cemetery. How soft their slumbers! Sleep on, loved and lovely pair, till Jesus shall raise your bodies, fashion them like unto his glorious body, clothe them with immortality, and receive them to heaven!

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### WILLIAM A. DIX.

It is painful to see the aged veteran fall in the field of battle; but when the young soldier, who having put on the armor and fought well, has proved himself true and brave, lies prostrate at our side, the sorrow is more acute and abiding. Thus many felt when W. A. DIX passed away from the earth. They had seen the father die, and in losing him, as a noble defender of the faith, they had hoped in the son to enjoy the long-continued ministrations of a still more able preacher of the gospel.

This young minister was the son of Elder Levin Dix, and was born in Northampton County, Virginia, in the year 1819. He was favored with an early religious training. His father felt the responsibilities of a Christian parent, and sought to impress spiritual truth upon the minds of his children. Those endeavors were not vain. God blessed a father's counsel and tears, and heard his prayers. At a very early period, serious impressions

rested upon the heart of the son, and these at length ripened into a full, decided religious character.

At the age of twelve he professed faith in Christ, and was baptized. What joy must have filled the father's heart when this son was led into the baptismal waters! How joyfully must he have dedicated himself to the Redeemer's service!

Having thus early engaged in the pleasing work of acknowledging his new Master, he sought those influences and aids which might prepare him for usefulness. His education was respectable. Those who were fellow-students with him at the Richmond Baptist Seminary, speak of him as a studious, earnest young man.

At the early age of eighteen, he was ordained to the ministry, having been for some time engaged in preaching. Few have been found, at his period of life, so ripe in judgment, and so well prepared for the exercise of an enduring influence. He soon attracted attention as a young man of very high promise and of sterling worth.

It is said that the first sermon he attempted to deliver, from Psalm cxvi. 13, was highly creditable; and that from the beginning to the end of his course, he never suffered with trepidation or alarm. Remarkable for his self-possession, he was able to throw the full force of his mind upon the subject under discussion. His extreme youth was doubtless in his favor, securing for him the attention of the people; but, in addition to this, his clear, sensible views, and his happy method of presenting them, were suited to render him an engaging, popular preacher.

In 1838 he married Elizabeth Sarah Scott, daughter of William W. Scott, of Northampton County. One son was the fruit of this union, and it is a pleasing fact that this youth is now a follower of Jesus. May he be eminently useful in his heavenly Master's service.

The ministry of Mr. Dix was brief. Ordained in 1837, he began his labors in connection with churches in Northampton County, preaching occasionally in Accomac County. He was soon called to occupy an important position in Baltimore County, Maryland, and there with acceptance preached until the time of his death. During the meeting of the Southern Baptist Convention, in May, 1841, he was seized with a violent cold, which ter-

minated in death before the close of the month. Elder Laws, who was with him in his last hours, speaks of the scene as deeply affecting. His wife and little babe were absent in Virginia; and while he longed to see them again, his heart was peaceful and happy. He wished to live only that he might be useful, and earnestly desired, if he were brought up again to the enjoyment of health, that he might be more zealous and devoted. Thus early was he called away. His remains sleep by the side of his father, in Northampton County.

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### WILLIAM HATCHETT.

WILLIAM HATCHETT was born August 5th, 1788, in the County of Charlotte. His father was not a professor of religion. His mother, though an Episcopalian, seems to have made no pretensions to vital godliness. During his youthful days, he occasionally heard Baptist preaching, and in all after-life this was regarded by him as an occasion of thankfulness. Those early opportunities of becoming acquainted with spiritual truth were sanctified by the Holy Spirit in arousing a spirit of inquiry, which finally resulted in humble trust in Jesus Christ, and consecration of heart and life to His service. The special instrument of this happy change was Rev. Richard Dabbs, by whom he was baptized, in the fifteenth year of his age. It is an interesting fact, that thus early in life he obtained those clear views of the plan of salvation which characterized his pulpit teaching in after-life.

His position in the family of his father seems to have been unfavorable to the cultivation of Christian character. One of his sisters was a Baptist, but no other of the home circle sympathized with his religious views and feelings. From some he met with direct opposition, his brothers often taunting him with observations of a disparaging character, and his father expressing disapproval of the interest he evinced in spiritual things. Not even did his mother, in the excess of her worldliness, while she loved him as her son, give any encouragement to him as a Christian.

He continued so seriously to suffer from the jeers and opposition of his family, that he finally gained the consent of his father to leave home, and to enter upon the business of teaching. Young as he was, he undertook a small school. He had in view not only his own improvement by a course of reading, but also the accumulation of a sufficient sum to enable him to secure a better scholastic training. Thus by attending school and teaching himself, he became an excellent English scholar.

About the time he left his father's house, his mind was deeply interested in view of the perilous condition of his fellow-men as estranged from God, and subject to the curse of a violated law. He began to exhort them in social meetings, and soon felt himself drawn out in the more responsible work of the ministry. Here, again, he suffered opposition from his father. Every influence was brought to bear upon his mind, to dissuade him from the thought of such a work. He even threatened to disinherit him, if he persisted in the feelings he had avowed. On one occasion, when on a visit to the home of his childhood, his father bitterly reproached him for his religious tendencies, and his desire to preach; he fell on his knees, and besought him to yield his objections, informing him that at any sacrifice he must follow the promptings of duty, as indicated by the word and providence of God. Thenceforward his father waived his objections.

As indicative of the trials through which he passed, an incident is related. At one of his visits at home, he begged permission to hold family worship. Although consent was allowed, his brothers proudly refused to kneel, thus showing their contempt of religion. These trials, however, seem only to have increased the fervor of his devotion and the depth of his humility. He continued to teach school, and to preach, having been licensed in his eighteenth year by the church. He finally gave up his school in Charlotte County, and commenced a series of itinerant labors in various parts of Lower Virginia and North Carolina. In 1811 he was ordained. In 1812 he became an inmate of the family of Rev. Robert B. Semple, as an assistant in his school, and also with reference to his own ministerial improvement. During this time, regular preaching appointments were filled with acceptance and usefulness.

In December, 1813, he married Miss Hannah Temple Gwathmey, the daughter of Temple Gwathmey, of King and Queen County. The employment of teaching was still pursued for a succession of years, this being necessary for the support of a large and growing family, while the duties of the ministry were not intermitted. In 1825 he was deeply afflicted in losing his companion, the mother of nine children. His second marriage, to Miss Judith T. Fox, of Richmond City, took place in 1830. By her he had three children. Nearly all his children who reached maturity of years, became the disciples of Jesus. He had always indicated deep concern for their conversion, and his example was to them a potent argument in favor of the Divine service.

In the churches he served, marked indications of the Divine blessing were enjoyed. On one occasion, writing with reference to his labors, he says: "I have recently baptized five persons at Black Creek Church. A few days since, seventeen persons presented themselves at the same place, converted from the error of their ways. On Sunday last, we received five at Bethesda. On the same day, I baptized twenty."

At another time he writes: "On the second Lord's day in the present month, near Bethesda, I had the pleasure of baptizing twenty-three willing converts, three of whom were my children. Last Lord's day, at Black Creek, I baptized twenty-one. The whole number baptized and added to our church, this year, is one hundred and thirty-five."

Thus, could a record of his labors and success be obtained, it would be found that many, through his instrumentality, were brought to the feet of Jesus. Such a record he kept, but it has been lost. The memorial of his work, which on high has been kept, is indestructible. That will be read and known, to the praise of his Divine Redeemer.

The writer knew him well, and loved him as a brother in the Lord. He was an artless, plain, earnest preacher of the gospel, and in his whole life, an Israelite indeed, in whom there was no guile. Perhaps we cannot better close this reference to his character and labors, than by the introduction of a truthful eulogy, written by Rev. H. Keeling, of this city:—

"To say of any man, that in all the relations of life he was



faithful and kind, and that his memory is irreproachable, is to say much ; but more than this may be justly said of Elder Hatchett.

“That he was a man of more than ordinary talent and moral worth, may be fairly inferred from his early induction to the sacred office, from the early and unbroken friendship of Rev. Richard Dabbs, under whose ministry he was converted, and by whom he was baptized, and from the attachment through life of those patriarchs of our churches, Semple and Broaddus, and both of the Montagues. He was an evangelical preacher, and the acceptableness and profit of his ministerial labors will be long and gratefully remembered by the Beulah, Reedy-Mills, Concord, Black Creek, and North Run Churches and congregations. He was particularly distinguished for his devotion and fervency in prayer, and for the effectiveness of his exhortations—gifts of ministerial excellence very far superior to those upon which a higher estimate is usually placed. The brilliant and profound belong rather to the head than the heart; and are compatible with the absence of vital religion, or its possession in a very low degree. But so to exhort and so to pray as to enlist the feelings and edify the heart of others, and to sway the conduct, are indications of qualities of a much higher order, if not of a different nature.

“The writer of this notice well recollects the first time he ever saw Elder Hatchett. It was more than forty years ago, at the house of Rev. Samuel Brown, in the County of Princess Anne, on an excursion for preaching, in which he was fulfilling a list of appointments, with one of the Elders Creath. Profession of religion in extreme youth was not so common then as now, nor had we ever seen so youthful a preacher of the gospel. Elder Hatchett would have attained to much greater distinction as a preacher than he did, had he not been crippled by his employment through the greater part of his life in the business of teaching. True, he was generally useful in this capacity. He was the sole instructor of his own family of sons and daughters, until their education fitted them for college or for the avocations of life. And his pupils always loved and honored him, and his memory is still cherished by many of them, of both sexes, now scattered over this and other States.

“The duties of a minister are sufficient, and more, for the energies of any one mortal man; and few men fulfill those of teacher alone for a succession of years, without the exhaustion of their physical powers. The two, therefore, ought never to be united. A devoted minister may occasionally teach, or a devoted teacher may occasionally preach; but for one man to be devoted to both, is utterly impossible. If it be said that there are men able in both departments, we admit it; but while the learned professor, with his one sermon a year, draws the attention of commonwealths of critics, the servant of Christ, more ambitious to win souls than to acquire renown, laboring from week to week in both avocations, attains to distinction in neither, and sinks under an accumulated load of mental and moral exertion.

“The teaching ministers of the past generation, now retiring from their field of labor, have many things in the retrospect, both to cheer and distress them. The neglect of the churches to enable them to devote their whole time to the ministry, forced them for thirty years to divide their labors between education and the ministry. Hence the all-conquering impulse that has been given to the cause of education. Their prospectuses, and reports, and essays, and, above all, their devotion of time and talent to teaching, has filled with them our academies, high-schools, and colleges, of both sexes, all over the land; but it is at the expense of there being more than four thousand Baptist churches in the United States destitute of pastors.

“The last six years of our departed brother were those of infirmity and suffering. His whole constitution was literally worn out by a complication of diseases. But his mind and heart were calm and settled, and his assurance of acceptance with God and glory in heaven was never shadowed by a cloud. He knew in whom he had believed, and could say with the Apostle, ‘I am persuaded he is able to keep that which I have committed unto him against that day.’ Early in July, he had with his family repaired to Ellington, the residence of his brother-in-law, Rev. Thomas H. Fox, with a view to recreation and health. But there he was met by paralysis, which nearly prostrated him. He continued, nevertheless, to attend family worship, until, after a few weeks, a

second stroke of the same disease overthrew his reason, crushed his physical powers, and released him from an earthly pilgrimage, the toils of which he had faithfully performed and the afflictions of which he had patiently endured.”

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### JESSE WITT.

Few men have occupied a more conspicuous place in the regards of Virginia Baptists than the subject of this sketch. He was a serious, earnest man, employing talents of a high order, with unflinching devotion to the interests of his fellow-men and to the honor of Christ. Not only among the churches he served, but in almost every part of the State, he was recognized as one loved for his work's sake. Meek and unassuming in manner, gentle and kind in spirit, he found his way to the hearts of thousands. Nor were his brethren deceived, as a more intimate and prolonged acquaintance better revealed his character. We shall chiefly avail ourselves of the reminiscences of others in making out this brief tribute to his memory. No one was better prepared to understand and appreciate his character than his surviving brother, Rev. Daniel Witt, from whom we gather many particulars, which are given in his own words:—

“ELDER JESSE WITT was born on the 16th of March, 1797, in the town of Liberty, Bedford County, Virginia. He was the son of Jesse and Alice Witt. On the side of his father he was a descendant of a Huguenot family, which settled at Manakin Town ferry, in the early history of this country. He seemed to have inherited their hatred of oppression, their love of ‘soul liberty,’ and their attachment to the principles of evangelical religion. He was a soldier in the revolutionary war, and fought in several of its fiercest battles. But his three years’ active service in the field made him a cripple for life. From my earliest recollection, he walked on crutches. Being an invalid, he was necessarily cut off from the active pursuits of a business life, and he spent most of

his years in reading and study. He had a large fund of information in his head, gathered from various sources; and a large share of grace in his heart, gathered from the only source whence grace proceeds.

“He despised whatever was wrong with utter abhorrence; he loved everything that was good with no half-hearted attachment, but with an undivided soul. Being a man of great decision, he was not wanting in the exercise of authority in his family. But his government was exercised with moderation, and characterized by stern integrity and unquestionable piety. Our mother was of Irish origin on the maternal side; and although many years have passed since she went to sleep in the grave, I still remember, with distinctness, the sprightliness of her mind, the mildness and meekness of her behavior, the deathless love which she bore to her children, her constant desire to instill into their youthful minds the fear of the Lord, and the principles of piety. And, notwithstanding gray hairs are on my head, and age is furrowing my cheeks, I still see her form, and hear her voice of tenderness and love, as once I heard it in the morning of my life.

“With the advantages of such parental instruction and pious example, it is not surprising that, under the guidance and blessing of the Lord, my dear brother was brought to the knowledge of the truth in early life. I have a clear remembrance of the circumstances connected with his conversion. He was laid, in the twentieth year of his age, upon a bed of affliction. His disease threatened a fatal termination. He felt that he was not prepared to die. The admonitions and the vows of his former life came up to his mind. He tossed day and night in restlessness, more distressed with conviction for his sins than disturbed with the fever which seemed to be consuming his vitals. He was the subject of deep religious concern for several weeks.

“At last his heart found hope and peace by trusting in Christ; and the whole history of his future life evinced the genuineness of the change, which, in that hour, was wrought in his character. From a gay and thoughtless young man, he became an humble, serious Christian. From that day he laid aside his worldliness, his ambition, and his pride, and became a self-denying and laborious minister of the gospel.

“He was married to Miss Susan Hardy, of his native county, in early life. I think it was two years after his conversion before he put on Christ in baptism. We were laid in the same liquid grave, in the same pool, on the same day, by the same hands. We were baptized, with eight other persons, by Elder William Harris, on the second Lord’s day in December, 1821. I began to preach Christ to the people immediately after my union with the church; he, being perplexed with the cares of an increasing family, did not commence his ministry until about three years afterwards. He removed to the County of Botetourt soon after his baptism, where he taught school for several years. In this county he began to preach, and received a license from the Blue Ridge Church to preach the ‘glorious gospel of the blessed God,’ about the year 1825.

“He was ordained to the full work of the Christian ministry on the 15th of September, 1827, by Elders W. Leftwich, W. Harris, J. Leftwich, and A. C. Dempsey. He soon returned to his native County of Bedford, and preached extensively and successfully through that region for several years. He served, at various times, the churches of Liberty, Mount Zion, Hatchers, Timber Ridge, and Bethlehem. It was a period of revivals, and the Lord added many seals to his ministry. I am not able to say how many persons were baptized by him; but I know that hundreds of people looked up to him as their spiritual father, and received their first religious impressions from his faithful labors.”

As stated by his brother in the above language, hundreds in the upper country will find occasion to rejoice in God their Saviour through his instrumentality. We now turn to notice his removal from the mountain region and his entrance upon a new field. In doing this we prefer to avail ourselves of some personal recollection from the pen of Rev. Cornelius Tyree:—

“In the year 1836 Elder Edward Baptist resigned his care of Muddy Creek Church, Powhatan County, and recommended, as a suitable successor, Elder J. Witt. He was accordingly unanimously elected, and in the fall of 1837 he removed from Bedford and settled in Powhatan, as the pastor of Muddy Creek Church. This large church worshiped in three houses—Muddy Creek,

Peterville, and Fine Creek. He also became the pastor of Mount Tabor Church, in Amelia County, to which he preached one Sabbath in each month. Of these churches he remained the pastor seven years, at the end of which he, much to the regret of his endeared people, resigned the pastorate and became the agent of the General Association of Virginia.

“As a man and as a minister, his influence in Powhatan was extensive. Under his preaching, not only many of the poor and middle class of society were brought into the churches under his care, but a good proportion of the first class for influence and intelligence. No minister of any denomination wielded such an influence as a minister, over all classes, as he did. While the poor and the common people heard him gladly, he was the greatest favorite with the wealthy and intelligent. And one defect, perhaps, in Elder Witt was, that he did not bring to practical results his influence with this latter class, that he most likely would have done, had he sought their society. It is believed that there are many now in the other churches, who were awakened by Elder Witt’s preaching, and who would now be Baptists, had he followed up the effects of his preaching by pastoral appliances. From education and timidity, he rather avoided the society of such. This was a defect.

“Still, on the entire community he has left his mark. The cause of Christ was much elevated in the county by his preaching and weight of character. Nor was his influence felt alone in his own churches. He preached often in the adjacent counties with marked effect. The Middle District Association is now one of the most active bodies in the State, and it is acknowledged on all hands that Elder Witt was the chief instrument in revolutionizing this ancient body from their inactivity. He was among the first, if not the first, to awaken the churches in the counties around to a sense of their obligation to spread the gospel.

“It was as a preacher he did most for the cause of Christ. At all of his places, in his own church, and whenever he had appointments abroad, he drew large congregations. Often in preaching he did not equal himself, but occasionally he preached with surpassing power. His successor often hears the older members give an account of such sermons and their thrilling effect.

“He was powerful in prayer. The writer does not believe he has ever heard any one who equaled him in the gift of addressing God in behalf of the people. His manner and matter of praying were well adapted to awe the most thoughtless auditory into a preparation for hearing the sermon.

“He excelled in the delicate and difficult duty of preaching funeral sermons. Among the most eloquent and useful sermons he ever preached, in Powhatan, were sermons of this class. His master-effort of this sort was the funeral sermon of Captain Thomas Miller, one of the most intelligent and influential citizens in Powhatan. He had left the Episcopal church, and been baptized by Elder Witt. It was he who, when he rose out of the water, exclaimed, ‘Now I *know* I am baptized.’ Between Captain Miller and his pastor there existed a great mutual attachment. Before the death of the former, he requested that Elder Witt should preach his funeral from Psalm cxix. 75: ‘I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.’ The congregation assembled to hear this sermon was unusually large and intelligent. The theme of the preacher was the government and special providence of God, and never did the writer hear this subject so ably handled. In this sermon this beautiful thought occurred: said he, ‘we do not appreciate blessings till they are removed from us; Dr. Young illustrates this idea by referring to a bird, the beauty of whose plumage is not seen till it flies off. Hence, he says, “Blessings brighten as they leave.” So,’ said the preacher, ‘of the friend whose loss we mourn, and so of all blessings. We know their value by their loss.’

“In some essential respects Elder Witt was a good pastor. His executive talents were of a high order. In all matters of discipline, in everything that concerned the purity and harmony of the churches, he was prompt, fearless, and uncompromising. In these respects his successor sees the good effects of his pastoral labors. Still, in other respects he was defective as a pastor. He did not sufficiently inculcate among his people the more active duties of religion; not that he preached the doctrines of the gospel too much, but he did not urge with sufficient prominence the importance of prayer-meetings, Sabbath-schools, and liberality for

the spread of the gospel. These pastoral defects were, however, more prevalent then than now.

“During his seven years’ connection with the churches in Powhatan there was great gain to the cause of Christ. The membership of the churches increased nearly a third, and in this number were many whose character and social position make them among the most valuable members that belong to our churches in this or in any other community; and while the activity of the membership was not proportionately developed, still they were well trained in the doctrines of the gospel, and their spirituality and general Christian character were greatly improved.”

For a series of years we thus find Elder Witt engaged in the pastoral work, and occupying, with great advantage to the cause, a large field. But God was preparing him for a still larger field. In the year 1843 that excellent and laborious servant of the churches, Elder V. M. Mason, having been called away by death, in the month of December of the same year, Mr. Witt was appointed to fill his place, in the agency of the General Association of Virginia. The duties now devolving upon him were of the most arduous character. Almost every part of Virginia was visited in the course of his labors for the Board. Neither summer’s heat nor winter’s cold was suffered to interfere with his toilsome journeys. He continued in this agency until June, 1847, when, having been urged to enter the service of the Domestic Mission Board, as their missionary to Texas, he tendered his resignation. It was received with the deepest regret. The General Association, in his removal, lost a most valued and efficient laborer. He had been eminently successful in their employ.

He removed to Texas in the fall of 1847. It was a most painful trial to tear himself away from the loved associations of his native State. His brother Daniel thus touchingly refers to the separation:—

“How often comes up to my mind, as I look back in retrospect of the past, the scenes of other years—scenes in which the lamented brother, whose death we so deeply deplore, bore a part! I remember the aspirations of his youth; the circumstances of his return to God; the struggles of his early Christian life; the difficulties which encompassed him upon his very entrance into



the ministry, and which followed him to the end of his days; the success with which he met, and the ardent devotion of his heart to the promotion of every good work. Especially do I remember, with the greatest distinctness, our last painful parting, in my own chamber. The wagons were loaded, everything was ready for his departure; still he lingered, as if he could not go. He fell on my neck, he embraced me, he kissed me, and after weeping long and loud, he tore himself away, with a last, sad farewell. I felt that it was a last adieu. He felt it to be his duty to go far hence, to labor in other lands. I felt it to be my duty to remain at my humble post, and do what I could to advance the cause of Christ among the people of my first pastoral charge."

It was the privilege of the writer to meet him in the City of Memphis, on the way to his new Western home. Being there on official duty, it was made known that a Baptist minister from Virginia was camping outside of the city. In the midst of a drenching rain we hastened to the spot. With surprise and delight it was found to be our dearly beloved brother, Jesse Witt, and his family. They had traveled the entire distance in small wagons. They and their horses were almost worn out; and it seemed impossible that the still long journey before them could be prosecuted. To us it was deeply and painfully affecting. But he was uncomplaining, patient, and even cheerful. He seemed only to suffer on account of his wife, whose strength was nearly exhausted. We succeeded in securing for the whole family and their equipage a passage for three or four hundred miles, on one of the splendid steamers passing down the river, and thus greatly diminished the fatigue of the journey. This was the last time we saw him. His health was feeble, and the indications were, that his earthly career would be brief.

He entered upon his new labors with characteristic energy, aiming, as his brother beautifully expresses it, "to plant the rose of Sharon in the Southern sunny field, which had now become his home." But soon new trials were suffered, and "waters of a full cup" were wrung out to him. His eldest son and the companion of his life were cut down, and his own life brought near to the grave. But his faith failed not. "In all this he sinned not, nor charged God foolishly." He continued still, as his health allowed,

to prosecute his work. Nor were the demonstrations of the Divine blessing wanting. As in Virginia, many a family in Texas were made to rejoice in his ministrations.

It is wonderful that one whose constitution seemed so frail, and who suffered so many physical infirmities, should have effected so much. Most men would have retired from their work. His conscience would not permit him to end his labors but with life. With strong will, and a heart beating responsively to the Divine claim, he toiled on as long as his strength would permit. But the period of his dismissal at length came. His Master called him up to the rest of heaven. His brother thus alludes to the closing scene:—

“My beloved brother died suddenly. I received a letter from him, written only seven days before his death, in which he spoke of his future plans, and was certainly entertaining hopes of better health. He had been suffering for several years with some strange pulmonary disease, which had almost entirely laid him aside from the active duties of his ministry. But for the last few months of his life his health seemed to have rallied considerably, and he looked forward with pleasure to a time when he would be able to preach again to dying sinners. But that time never came to him. His Master had prepared something better for his enjoyment in the world of bliss. On the day of his death he seemed to be buoyed up with unusual strength and spirits. He had just returned from a long excursion, and intended a removal from Marshall in a few months, to some place in Western Texas, which he had selected as his last home, and where he proposed to spend the evening of his life. After dinner his son left him sitting by his chamber fire, and went into an adjoining room for a few minutes. On his return he found him lying quietly on his bed. He supposed he had fallen into a slumber. He looked into his face, he felt his pulse, he called to him: *he was dead!* In the twinkling of an eye, and without pain, he passed away. Alas, my brother!”

This event occurred in the town of Marshall, Harrison County, Texas, on Lord's day evening, November 21, 1858. He thus suddenly entered upon the saint's everlasting rest.

Rev. J. W. D. Creath, of Huntsville, Texas, who had known

and labored with him, both in Virginia and Texas, thus refers to his talents and character:—

“We feel of a truth, that, as it was said of Abner, when he fell, so it may be said of our lamented brother: ‘Know ye not that there is a prince and a great man fallen this day in Israel?’

“Elder Witt was great in goodness. For thirty-seven years he maintained an unspotted Christian character, and for thirty odd years did he labor in his Master’s vineyard.

“He was great intellectually. It was not his privilege to enjoy a classical education. His mind was naturally strong, clear, vigorous, and quick to perceive and to grasp a subject. He was a self-educated and self-made man.

“As a pulpit orator he had not his equal in Texas, (and but few out of it,) of any denomination. His eloquence seemed very much like that of the celebrated Straughan, Lunsford, and Broadus, of his native State; and yet it seemed perfectly natural to him.

“He was most sublime when dwelling upon the cross, and when contemplating the riches of sovereign grace, and in his description of heaven.

“He was sound as a theologian, in all the precious doctrines of the cross; and it was this that made his pulpit efforts at times so overpowering and transporting.

“He was a firm believer in God’s predestinating love in Christ, as taught in the Bible—his sovereign and electing grace in Christ before the foundation of the world. He loved to talk of, and to preach salvation alone by faith, through the imputed righteousness of Christ. He delighted to dwell upon the certain and eternal salvation of all true believers, and that they are kept by the power of God through faith.

“On the ordinances, the organization and government of the kingdom of Christ, he was as sound as any man, living or dead, of whom we have any knowledge.

“The writer has often mingled in the family circle of our departed brother. He was a kind and devoted husband, an affectionate parent, and a humane master.

“As a minister of Christ, Elder Witt was a Christian gentleman. To us it seems mysterious that one so eminent, and wise

to win souls, should have been cut down so suddenly, without having an opportunity to leave us some of his dying expressions, and his last testimony to the power of the Cross to save. But the Lord reigneth. Elder Witt's record is on high.

"The Baptists of Texas feel that in the death of Elder Witt they have lost a wise counselor, a judicious and beloved brother; and that a pillar has been removed from the temple of God. He had fought a good fight, he had kept the faith, and is now rejoicing in the crown laid up above.

"He has ceased from his labors, but his works do follow. Long will his memory be cherished in his native State by those who knew him best, as well as in this his adopted State. 'Let me die the death of the righteous.'"

The following reminiscence is recorded by one who knew him well: "In August of the year 1833, the Mount Moriah Church, in Amherst County, appointed a protracted meeting. The pastor, Elder John Davis, had given notice that he expected the services of Elder Witt, of Bedford. A large congregation met on Saturday, under an arbor. All eyes were on the watch for the strange preacher. At length he rode up. His horse, dress, saddle-bags, and general appearance, were not prepossessing. He had neither fame nor personal appearance to excite high expectation. The congregation was one of more than ordinary intelligence. He soon arose, and read for his text these words of Ezekiel: 'I will give them one heart, I will put a new spirit within them; and I will take away the stony heart out of their flesh, and give them an heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them: and they shall be my people, and I will be their God.' Never was a congregation more agreeably disappointed and deeply interested. They had not heard such preaching before. The nature of genuine religion, the depravity of the heart, the change that grace effects in it, the obedience that follows, and the blessed privileges of the Christian, were explained and enforced with such point and clearness, with such spontaneous freshness, peculiar earnestness and power, that the entire assembly were deeply impressed with the great subject of religion. The preacher wept, and so did saint and sinner. The congregation dispersed, and noised it abroad

that such a preacher had never been in Amherst. The next day was a beautiful Sabbath. An immense crowd assembled to hear the new preacher. On Sunday his text was, 'Ye cannot serve God and mammon.' This was a masterly effort. For true eloquence and effect, it surpassed the one on Saturday. Men who were never known to feel under preaching, were melted into tears. He preached also with great power on Monday.

"The effect of these sermons on the community was marvelous. The result of his brief labors was a bright epoch in the history of that church. Several men of intelligence and influence, who had been infidels, were convinced and converted. One of them is now a minister. Christians were aroused from their supineness, and the standard of Christianity greatly elevated. Many now on earth remember that meeting, and many will remember it to eternity. The writer of this incident was then young in years, and a babe in Christ, but he remembers more distinctly those sermons of Elder Witt than any he has since heard. Perhaps no other sermons ever so much benefited him. He thought then, and thinks now, that Elder Jesse Witt was one of the most truly eloquent preachers he has ever heard. He possessed what many ministers of more note are deficient in, the power of impressing and persuading the hearer."

Another extract, from the pen of his brother, will close this sketch:—

"I say nothing of the character of my dear brother. I dare not trust my pen upon such a subject; and it is manifestly improper that my partial pen should draw his portrait. But surely I may be allowed to say to *you*, that in a wide and long acquaintance with men, I have known no one more faithful, true, laborious, trustworthy, and pious, than the lamented subject of these lines; and but few more able and effective preachers. But he has ceased from his labors, and, I trust, has heard the words, 'Well done, good and faithful servant.' Life seemed to have become a burden to him. The most of his family preceded him to the grave. His wife and his eldest son sleep with him in the cemetery at Marshall. Six of his children are buried in Virginia. Two only remain of a family of twelve persons. He had borne many disappointments and sorrows. For long years he dragged along through the world

a body wasting away under an incurable disease. He was eminently prepared, by Divine grace and by a protracted course of providential discipline, for a better world ; and he has reached the summit of his hopes, in the fruition of the heavenly blessedness. Rest from thy labors, dear brother, *rest!* And though he sleeps far from the graves of those he once loved, and far from the home of his youth, yet his is a blessed repose, from which none ever wake to weep."

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### SAMUEL BROWN.

THE brief record here made was prepared by Rev. Thomas Hume, and appended to the Minutes of the Portsmouth Association for 1840.

ELDER SAMUEL BROWN was born in the year 1775, in the County of Princess Anne. In this county he continued to reside until within eighteen months of his death. He was baptized about the year 1805, by the late Elder William Brown, who was settled in Sussex County, but was accustomed to itinerant among the churches in the lower part of this Association. At the time Elder Samuel Brown was baptized, there were but few active ministers in his region of country. His soul was moved in view of such destitution, and though there were many things to keep him back, he early began to preach Jesus. The churches at Black-water, Pungo, and North-west, were supplied by him for many years. His preaching was much blessed to the salvation of sinners, and the building up of saints. He had not enjoyed, indeed, early opportunities to any great degree, nor was he naturally possessed with strong powers of mind, but he loved "the truth as it is in Jesus," and he had that sweet experience of its power and preciousness which are the first requisites to the successful proclamation of the gospel. His deficiencies he often lamented ; and would have abandoned the work, but for the love which he bore to souls, and the desolation which reigned in the garden of his Lord. In the community generally, he was highly

esteemed; for while his labors were owned of God to the good of the people, his life accorded with his profession.

During the last four or five years he had preached little. Declining health, and attention to his secular affairs, prevented activity. He had removed to the town of Norfolk about eighteen months previous to his death, and thus he was more withdrawn from the ministry. His last illness was of short duration, though his wasting flesh and enfeebled frame admonished him many months previous, that his course was nearly finished. Death had no terrors to him; he had lived here as a sojourner only, feeling that heaven was his home; and, trusting in the all-sufficient grace of Jesus, he peacefully closed his eyes upon the scenes of earth, to open them on a brighter world, leaving to his affectionate wife, his two tender children, and to his brethren in Christ, the consoling assurance that their loss was his gain.

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### JOHN CARTER.

ALTHOUGH information has been diligently sought, it has been sought in vain, respecting the birth, conversion, and entrance into the ministry of this good man. More than thirty years ago, the writer became acquainted with him. At that time, he was the effective pastor of what was then called Boar Swamp, but now Antioch Church, about twelve miles east from the City of Richmond. He was then exercising a happy influence over that body of disciples. So far as ascertained, he assumed the pastoral oversight only in this instance. His time and attention were wholly given to this field. And it is saying much for his character, to record the fact that, living among his flock, no man in the ministry occupied a higher place than he in their affections. They were glad to welcome others, but their pastor was loved above all others. His residence was near the house of worship, and he seldom attended or preached elsewhere.

His talents as a preacher were not such as to attract observation, or to secure for him notoriety as "an eloquent man, and

mighty in the Scriptures." But he, nevertheless, commended himself to the consciences of men, in the fear of God. His speech was slow and hesitating, but those who listened and attended to his words, soon saw that he was not without clear views of the subject, and that he had been contemplating it in the light of God's word. Many a man who has attained to greater popularity as a declaimer, fell far below him in originality of conception and vigor of thought. Hence his own congregation, who waited on his regular ministry, were best prepared to appreciate his talents as a preacher. His retiring modesty, and unaffected simplicity, unfitted him for those occasions where men may to advantage exhibit their oratorical powers. He seemed wholly unconscious of any power to please or improve others, but was pressed on to teach and preach the gospel, by his very love of the gospel. Of himself, he could never, and did never boast; but he was not ashamed of the gospel of Christ. It may be said, too, that in general cultivation, and knowledge of spiritual truth, he was far above the people to whom he ministered. His influence among them was all-powerful. They knew him well, and they looked up to him as a counselor in whom they might well confide.

His character was unspotted. This was one of the secrets of his great influence. Naturally amiable, in manners bland and courteous, with open, benevolent countenance, he was never met but with a feeling of mingled respect and esteem.

In the sphere occupied by him, he was eminently useful. The neighborhood of such a city as Richmond is always exposed to peculiar temptations to evil. The ameliorating and conservative power of the gospel was remarkably developed within the range of Elder Carter's labors. He gathered around him an interesting and efficient church, and the whole community was affected by its influence.

The precise time of Elder Carter's death is not known to the writer. He was permitted to reach a good old age, and to know that he had not in his Master's service labored in vain, or spent his strength for naught. It was his privilege, also, before his death, to welcome into association with himself, in the Christian ministry, his own son, Dr. John G. Carter.



## SMITH SHERWOOD.

WE are indebted to the pen of Rev. Thomas Hume for the following:—

ELDER SMITH SHERWOOD was born in Princess Anne County, Virginia, September 6, 1789. At an early age he was the subject of awakening impressions, and after several years of deep concern, about the first of August, 1808, he was enabled to rejoice in "that hope which Jesus' grace can give." In the month following, he was baptized by Elder William P. Biddle, now of the State of North Carolina, and became a member of the London Bridge Church, in the above county. He soon indicated a power of intellect, a desire for usefulness, a determination to increase his stock of knowledge, and a consistency in his walk and conversation, which led the church to encourage him, and bring him forward to the work of the ministry. His opportunities were very limited; he knew but little; he felt this, and he realized the importance of being a scribe well instructed, that he might "rightly divide the word of truth." Accordingly, he was diligent in his efforts, availing himself of every opportunity, and gathering knowledge from every source. His attainments proved what a man can accomplish, even under discouraging circumstances, and while burdened with many cares. He became a good, even a critical English scholar; he could translate Latin, and his knowledge of Greek was such as to aid him in his biblical studies. As a preacher, he was eminent. His style was ever perspicuous, his discourses always instructive and practical—not highly, but sufficiently ornamented—discovering always a pure and refined taste, and distinguished more by a rare solidity of judgment and a noble simplicity, than by a brilliancy of imagination. But his character as a Christian was a combination of excellence such as the world rarely sees. Humility was his shining grace—he verily thought others better than himself; and while his gray hairs proclaimed him a veteran of the cross, he had the spirit of a little child. It is needless to say he was highly esteemed and greatly beloved. No man, perhaps, ever had a stronger hold upon the warm affec-

tions of those who knew him. Mild in his manner, affectionate in his disposition, every word and deed sweetly tempered by the controlling power of humble, consistent, enlightened piety, it was impossible not to love and honor him. "Oh that all were such," who fill the office of ministers of the everlasting gospel!

The members of this Association have been accustomed, as they have assembled with him from time to time, to confide, in part at least, all matters of importance to his matured judgment. His place cannot soon be filled in this body.

Elder Sherwood was ordained March 28th, 1811, and for several years after the commencement of his ministry, at successive periods, was the pastor of the churches at Portsmouth, Shoulders Hill, London Bridge, and Smithfield. At the time of his death, he was pastor of the churches at Cypress Swamp, in Surry, Mill Swamp, in Isle of Wight, and Shoulders Hill, in Nansemond. He was accustomed to travel about a good deal, and thus supplied many otherwise destitute places. In his later years, he had enlarged his field of labor, and at the time of his death had just previously determined upon increased exertions in the cause of his Master. Unlike others, as he began to become old he strengthened, and abounded in the work of the gospel. The powers of his mind also seemed to be renewed, while his soul was evidently under quickening impulses.

Corresponding with the above statement of brother Hume, in a communication received from Rev. Reuben Jones, the following interesting fact is stated:—

"I have heard from several intelligent brethren, who were well acquainted with Brother Sherwood, and who sat often under his ministry, that his discourses were generally sensible and well arranged, but rather cold and formal in their delivery. In the later years of his life, a very striking change was manifest in his style of preaching. That change was brought about in the following manner. He had not been in the habit of attending the meetings of the General Association. He was prevailed upon to attend the meeting of that body in Richmond. He came home intoxicated with delight, with more enlarged views and higher aims. From that time to his death he preached with unwonted fire and power. He was said to be 'altogether a different preacher.'

And thus he passed from the scene of his earthly labors, as a 'flaming torch.' ”

Brother Hume's narrative thus closes: "Doubtless he was thus being prepared for an abundant entrance into the kingdom of his Lord. During the month of June, 1839, while on a tour of preaching through Norfolk and Princess Anne Counties, he was taken sick. Attempting to return home, he only succeeded in reaching Portsmouth. Though at first it was supposed his disease would yield to proper treatment, it soon increased in power and hurried him off. At the commencement of his sickness, he manifested an anxiety to recover, for which he afterwards reproved himself. He was among the first to realize that his sickness would be unto death, and after he was convinced of this, he seemed to but wait the coming of his Lord. Without reserve, he expressed his confidence in Jesus, and a comforting hope of heaven. While nothing else was regarded by him, the singing of a song of Zion would stir him up, and seemingly touch an echoing chord in his own heart. After an illness of twelve days, he died on the seventh of July, being the first Sabbath of the month, and doubtless departed to enter upon that Sabbath which is eternal, and to mingle with that congregation which shall never break up. He left behind him an affectionate wife with eight children, to mourn his removal, while the churches of this body, and almost the entire community throughout the Association, knowing his worth, can deeply sympathize with them."

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### ROBERT G. COLEMAN.

ROBERT G. COLEMAN for several years occupied a high place in the regards of his brethren in the Goshen Association. He was born in 1787, in the County of Spottsylvania, where he remained until a short time before his death. In the days of his youth his mind was interested in spiritual things, and after serious concern and inquiry he was led to know Him, of whom Moses, in the law, and the prophets, did write. Joyfully did he embrace

the gospel hope. He soon united with Wallers Church, in his native county.

For several years he continued in the faithful discharge of his duties as a private Christian. But manifesting a special concern for the spiritual welfare of his fellow-men, and having enjoyed in early life the advantages of education, qualifying him for the exposition and defence of the truth, he was at length called out by his brethren into the work of the ministry. He became a most acceptable and useful preacher. His natural dispositions were amiable, and his views of the doctrines of God's word were clear; so that he was eminently fitted for the exercise of a large and good influence.

He traveled but little, confining his ministrations chiefly to his own county and the counties adjacent. But wherever he went, a hearty welcome was given. Upon the earnest solicitation of Elk Creek Church, Louisa County, he consented to assume the pastorate over them, and continued to sustain this relation with acceptance for several years. He was finally induced to leave Virginia, and settled in Missouri. Here also he was useful.

One who knew him well thus testifies respecting his character and talents:—

“His preaching was plain and affectionate; at times he rose high, and the sweet theme of redeeming love flowed from his tongue in streams of moving eloquence. Brother Coleman preached salvation by grace; but while proclaiming the unsearchable riches of Christ, he did not fail to show sinners their obligation to repent and believe the gospel. On his arrival at his new home in the far West, he found a few scattered Baptists without a shepherd. These he gathered into a little church, to whom he preached in a school-house. Under his influence, a house of worship was erected, to which he liberally contributed; and which, had he lived a few months longer, he would have dedicated to the service of God his Saviour. Brother Coleman died of intermittent fever, from which no danger was apprehended until a few days previous to his departure. He died in full possession of his mental powers, in peace, and in hope of a glorious immortality. His beloved wife had died a short time before him, in hope of heavenly rest. They have left four sons, and a very numerous circle of relatives and

friends, to mourn their loss ; yet they sorrow not as those who have no hope, looking to the glorious gospel of the blessed God ; all their pious friends expect to meet them in the house not made with hands, eternal in the heavens Adieu, dear, dear departed father, brother, friend, till we meet in the great rising day."

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### DAVID M. WOODSON.

MOST of the sketch below is found in the Portsmouth Minutes, and was written by Rev. Thomas Hume.

ELDER D. M. WOODSON was born in Cumberland County, in 1796, and at an early age was brought to the knowledge of the truth, and united with the Lord's people. The church soon perceived that he possessed talents of no ordinary character, and forwarded him in prosecuting a course of study preparatory to the work of the ministry. To this end, he went to Philadelphia, and joined the Theological Institution then in operation there, under the care of that distinguished servant of God, the late William Staughton, D.D. We are not able to state how long he continued there. But about 1820, he entered upon the active duties of the ministry, laboring as a missionary in the State of North Carolina, where he was eminently successful. Soon after, the Church in Portsmouth called him to the pastoral charge, where he settled in 1821, and labored till 1832.

This church was in a low and feeble condition when Elder Woodson took charge of it. The Lord here smiled upon his labors, and he was privileged to see many brought into the kingdom, and enabled to rejoice in the liberty of the sons of God. He was much esteemed in the community, and by his brethren generally, as an able and useful minister of the gospel. After giving up the pastoral care of the church in Portsmouth, he continued to reside there, laboring in the surrounding country—at first as a missionary of the General Association, and afterwards acting as pastor to the Church in Suffolk and some other places. He was a man of easy, dignified manners, exhibiting always an

affectionate spirit, and, above all, great engagedness in the cause of his Master. For several years previous to his death, he had suffered with a cancerous affection on his forehead, which required him nearly to relinquish the work of preaching. The progress of this affection, and the operations he underwent on account of it, undermined his once vigorous and powerful constitution. For several weeks previous to his death, he suffered excruciating pain, yet he murmured not, but was patient to the most exemplary degree. No man seemed to have a stronger assurance than he had. With calmness, and yet rejoicing confidence, he met death. To him it had no terrors, and even here, as he lingered, tortured with pain, he could sing and shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He had been married twice, and left a widow and four children, with a large circle of friends to deplore their loss.

In addition to the above, from Elder Hume, we learn from Rev. Reuben Jones, that Elder Woodson "was at three different periods pastor of the Shoulders Hill Church. His first pastorate commenced in 1823, when there were only two white male members in the church. During this year large accessions were made by baptism, and among them many who proved 'the bone and sinew' of the church, until death ended their labors. He labored for the church six years, and baptized more than one hundred persons.

"After an absence of one year, he again resumed the pastorate of the Shoulders Hill Church for one year, (1830.) Brother Woodson's third pastorate of this church was during the year 1835, in connection with James L. Gwallmy, then of Suffolk."

Another Christian brother, who was intimately acquainted with him, makes the following statements:—

"Elder Woodson was fully sensible of his approaching dissolution. For several weeks before his death he suffered most excruciating pain from the disease of his head, but he bore his suffering with the most exemplary patience. He expressed a cheerful resignation to the Divine will, and was never heard to utter a murmuring word. One who is not a professor of religion, but who witnessed the closing scene in the life of this man of God, thus writes to a correspondent in Portsmouth: 'Indeed, I have

never seen an individual meet death more calmly; with him, "all was well."

"Elder Woodson, during a considerable portion of the time that he resided in Portsmouth, combined with his ministerial duties the office of an instructor of youth. In whatever calling he engaged, he succeeded in giving general satisfaction. His preaching was rather of a declamatory character, and though popular with the multitude, could not be said, perhaps, to be above mediocrity. 'His peculiar excellence was in *prayer*—that was his forte,' observed a gentleman to me to-day, while his eyes filled with tears at the recollection of the fervid eloquence with which he was wont to plead for perishing sinners at a throne of grace. In his manners, he was easy and affable; in his disposition, cheerful and benignant; in his friendships, faithful and affectionate; in his family circle, he was always fond and indulgent."

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### JOHN G. CARTER.

THIS most excellent man, known and loved by the author for many years, has left behind him an endearing monument of fidelity to the cause and glory of his Divine Master. He was always lovely in disposition, but the grace of God gave to him an additional charm of character. In his native County of Henrico, and in the adjacent Counties of New Kent, Charles City, and James City, as well as the City of Richmond, he won the regards of the pious, not only as a genial, pleasant companion, but as an eminently godly man. He had received a good education, and by a somewhat long practice of medicine had acquired skill and reputation in his profession. It pleased God, however, to call him into the ministry, and in this new sphere he labored well and usefully. In making up a sketch of his life and character, we cannot do better than quote from the funeral discourse, delivered by Rev. W. S. Briggs:—

"Early in life he made a profession of religion. He did not give himself, however, to the work of the ministry for some years

after his conversion to God. He felt that it was his duty to preach, yet he was disposed, if possible, to escape from it. And what is better calculated to fill a poor worm of the dust with trembling, even though he feel as the great Apostle felt, when he exclaimed, 'Woe unto me, if I preach not the gospel,' than the contemplation of *this* work? That man understands it not who is disposed to *rush* into it. One may survey the vast fields, 'white unto the harvest,' till his soul is kindled within him, and yet, if he have any just appreciation of the responsibility of the ministerial office, he will shudder at the thought that it is *his* duty to preach the GOSPEL. Such was the case with our deceased brother. Not until God afflicted him, as he told me himself, by taking away some of his children, did he determine no longer to hesitate, but to go forward in the discharge of those duties to which he had long felt God had called him.

"From that time, the doctor seemed inspired with new spiritual life. His increase in spirituality was apparent to all. In a few years thereafter, he gave up the practice of medicine, though an extensive and lucrative one, in order that he might devote himself more entirely to the preaching of the Word. During his ministry, he had the care of various churches, all of which, so far as I know, prospered under his oversight. His last charge was Emman's and Walnut Grove Churches. By both of these bodies he was highly appreciated and loved. They will embalm his memory in their hearts.

"As a preacher, DOCTOR CARTER was earnest and pathetic. He generally made people *feel*, when he preached. He loved to preach to sinners. His soul seemed fired with holy zeal, when holding up the cross to the impenitent. He knew what Christianity was, and could explain it to others. No matter what the subject selected, his sermons were eminently practical. Possessing a sprightly mind, his preparations for the pulpit were made with considerably less labor than is generally bestowed upon them by most preachers. He never wrote out his sermons, but preached generally from very brief notes. Yet he never seemed at a loss for words or ideas.

"He was very decided in his doctrinal views; still he was courteous to those with whom he differed. He was strongly Calvin-



istic. The day before his death, he said to your speaker, when asked with regard to his future prospects, 'I am comfortable. My trust is firmly fixed in Christ. I am a miserable sinner, but He is the sinners' Saviour. I have gone to him. Can I do any more? Is he not sufficient?'

"During his protracted and painful illness, he exhibited the spirit of a Christian. He never seemed to think that he suffered too much. 'The will of God be done,' he would say. He was a man of much prayer. He cultivated the spirit of prayer. In public prayer he excelled any one I ever knew. When he led at the *throne of grace*, the brethren arose from their knees with full hearts and wet eyes. He possessed a fine judgment—his counsels were, therefore, invaluable to his church.

"But why need I specify? You knew him, and you know that in all the relations of life he was faithful. In the family, you knew him as an exemplary husband, a tender father, and a kind master. Family religion was by him scrupulously observed. The altar of prayer was erected in *his house*. Morning and evening, while his health permitted, his family were gathered, the word of God was read, and the Throne of Mercy addressed. Nor was this a mere formal service. 'His family can bear witness that life, earnestness, and a spirit of humility characterized the family devotions. It was not the formalist, unfeelingly repeating the lesson that had been conned, but the confiding child, begging in simplicity of heart for the blessings which he knew he needed, and which his Heavenly Father alone could bestow.'

"Such was our brother in the family—amiable, gentle, *faithful*.

"In his intercourse with the world, too, the Christian character was exhibited. He made, it is true, no parade of his religion; he was not pharisaical. His religion was not a Sunday garment, to be thrown aside during the week. No; he wore it as an every-day dress, in which he was not ashamed at all times to be seen.

"But he is gone! How great our loss! But, ah, how much greater his gain! We may weep for ourselves, but should rejoice for him.

"Here, where he was born, surrounded by a loving family and warm friends, with a bright, full hope, in the forty-ninth year of his age, he breathed his last. And yonder, within that inclosure,

where repose the bones of father, brother, sister, and children, his body shall rest till the morning of the resurrection. Then it shall be raised a glorious body, like unto the body of his ascended Lord and Redeemer. Till then, we shall *see* him no more. But we shall *remember* him. God grant that we may not lose sight of his example, his counsel, his warnings, and give unto us, with him, a part in the first resurrection. And, oh that the widows and the orphans' God may soothe, with His grace, the hearts so crushed by this dispensation of Providence."

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### ABNER W. CLOPTON.

IN calling attention to the life of ABNER W. CLOPTON, nothing more will be attempted than a mere outline, which will present to the reader some idea of the valuable qualities he possessed, and the extent of his usefulness as a minister of the gospel. It is true, that the filling up of this outline would make an attractive volume, as his life was full of varied and interesting incidents. Such a work has already been prepared by another hand.

Elder Clopton was born in Pittsylvania County, March 24th, 1784. His parents were Virginians by birth, of highly respectable character, and in comfortable circumstances. What is infinitely more important, they were the followers of Christ, and habitually walked in obedience to his commandments. From their dwelling praise and supplication continually ascended to the heavenly throne, while by precept and example they brought up their children in the nurture and admonition of the Lord. Their discipline was rigid, especially in regard to the company with which their children associated. Happy is that child whose early years are under the direction of such parents! The father of Elder Clopton was accustomed to converse with him on the subject of religion, pressing the claims of God's service, and urging him to seek the salvation of his soul. Even after his son had reached the years of reflection, and was separated from him, this solicitude was manifested by writing affectionate and faithful commu-

nications. It will scarcely be doubted that the influence thus exerted over his mind by the enlightened piety of his parents was in no small measure sanctified to his salvation. Another world may reveal the extent of their influence far beyond what may be ascertained in the present state.

In very early life he indicated peculiar activity of mind, industriously applying himself in whatever employment he engaged. He was fond of books, and being sent to several schools, advanced rapidly in his studies. At sixteen years of age he was placed in a store in the neighborhood of his father, and there, in the capacity of a clerk, remained for three or four years. At the early age of nineteen he entered the marriage relation. Very soon after this connection was formed, facts were ascertained so seriously involving the moral character of his companion, that he considered it his duty to abandon her. Although an immediate separation took place, a divorce was not obtained until 1809. Thus, in the morning of life, his sky was overcast with dark and threatening clouds: the cup of domestic bliss was dashed to pieces ere he had begun to taste its pure and refreshing draughts. The effect of this trial may well be imagined. It will not be a subject of surprise that his sensitive mind yielded to deep despondency—it is rather wonderful that he was not overwhelmed. There is very little doubt that this painful circumstance gave a gloomy *tinge* to his *temper* through all future life.

The event to which allusion has just been made, was also the means of giving a new direction to his plans and pursuits. He resolved at once to obtain a thorough education for the purpose of gaining a place in one of the learned professions. He commenced the study of the languages at Banister Academy, and afterwards prosecuted them at a private school in Guildford County, North Carolina. His pecuniary resources failing, he left school, and became himself an instructor of youth in South Carolina, that he might obtain the means of completing his education. From South Carolina he returned, in 1808, and after remaining awhile at his father's, became a student in the junior class at Chapel Hill. Here he continued until he graduated, having received the degrees of A.B. and A.M.

As he had determined to devote his life to the study of medi-

cine, he became a pupil of Dr. Rice, of Halifax County, and applied himself most diligently to the study of the healing art. In the winter of 1811 he repaired to the City of Philadelphia, for the purpose of attending a course of medical lectures. Here it pleased the Lord to open his eyes to see his character as a ruined transgressor.

Up to this period he had remained unbelieving and impenitent. At various times, while quite a youth, he was seriously impressed, but like the early cloud and morning dew, his impressions vanished away. Although never addicted to vicious practices, when he grew up he was proud, and devoted to the world. The serious disappointments he experienced, seem not to have destroyed his thirst for earthly good, but rather to have strengthened his purpose to seek bliss from a broken cistern that would hold no water. While in Philadelphia he was visited by severe illness, which was instrumental in producing conviction for sin, and faith in the Lord Jesus Christ. He became a changed man; old things passed away, and all things became new. His chafed spirit had sought relief in the indulgence of ambitious purposes, while the pride of his heart had gathered strength by the mortification to which he had been subjected, but now he found consolation in God, and submitted with the meekness of a little child to his service. Having returned to Virginia, he remained a short time with his parents, and found an opportunity of divulging his feelings to them. He was baptized and joined Shockoe Church, August 1st, 1812. Having thus publicly given himself to Christ and his cause, he entered with great spirit upon his Master's work. His characteristic activity of mind was employed in devising liberal things, and in continual endeavors to benefit his fellow-men. Shortly after his baptism he became connected with the Chapel Hill University, as a tutor in the preparative department, and at the same time commenced the practice of medicine. In the latter employment he received the most flattering patronage, and might have obtained a handsome competency; but the instruction of youth being more congenial to his feelings, after a few months he declined the medical profession, and continued at the university until the close of 1819. Thus a favorable opportunity was allowed to gratify his taste for literary pursuits, and to prepare

himself more eminently for the work of the gospel ministry. His circumstances, too, were comfortable, as he realized from one thousand to fifteen hundred dollars per annum for his services.

Upon his removal to Chapel Hill he joined a church in that vicinity, under the pastoral care of Elder John Roberts. Both in the church and in the college his influence was beneficially felt. His conscientiousness, humility, and active zeal not only created strong confidence in the sincerity of his profession, but produced a decided change in the religious atmosphere of that vicinity. In his own dwelling he kept up a regular prayer-meeting, which was much blessed of the Lord. During this time he was the subject of painfully perplexing thoughts on his duty to preach the gospel of reconciliation to a guilty world. Looking around on the miserable condition of his fellow-men, and at the compassion of the Divine Saviour in rescuing him from the burning lake, he was urged to employ his life in this great work.

On the other hand, he cherished a humiliating sense of his unfitness, especially in spiritual qualifications, as well as an abiding impression of the superlative importance of his office, and the awful responsibilities which it involved. Very rigid views also were entertained by him respecting the inward movings of the Holy Spirit to the work of the ministry. He did not wish to run before he was sent. Though his own embarrassment on this subject might not have been well founded, it is far better to err on this extreme, and to be for awhile kept back, than to rush headlong into a sphere of labor for which there are no qualifications, intellectual or spiritual. Many who possess the gift of exhortation, and who, in its exercise, might be eminently useful, indulge unjustifiable impatience to become preachers. Thus their usefulness is forever destroyed. With regard to Elder Clopton, such was his hesitation to discharge his duty in preaching the gospel, that it became necessary he should be laid beneath the chastening hand of God. Disease visited his house, and he felt that he had neglected to obey his Master's will. This was in the latter part of 1815. His affliction was eminently sanctified to the increase of personal piety. He became renewedly consecrated to the Lord. In 1816 he frequently addressed his fellow-men by exhortation, and in expounding the word of God. He was instrumental in the

erection of a house of worship called Mount Carmel, about two miles from Chapel Hill, which was set apart to the worship of God in June, 1816. At this place large and attentive congregations were accustomed to assemble, and to hear from him the words of everlasting life. Toward the latter part of 1816 an increasing solicitude for the salvation of sinners was manifested, and in 1817, by another violent attack of sickness, he became, in a measure, convinced that it was his duty to relinquish worldly pursuits and to give himself to the ministry.

In 1820 he removed to Milton, North Carolina, and took charge of a female academy, which situation he retained for three years. While in this town he employed as much time as possible in the labor of the ministry. It was during his residence at Milton, that he resolved to abandon all secular pursuits, and give his undivided attention to the promotion of the Lord's kingdom. This resolve was based on a solemn conviction of duty. For five or six years he had suffered much anguish of mind in considering the question, whether he ought to employ his talents in this way, and now, being convinced that it was the Lord's will he should preach the gospel, he determined to give himself wholly to the work. In arriving at this determination he foresaw that many pecuniary sacrifices must be borne, as he could not expect to receive from the churches more than half the amount realized in the station he then filled. But he conferred not with flesh and blood. For the excellency of the knowledge of Christ Jesus his Lord, and to declare that excellency, he was willing to count all things but loss.

About this period he received an invitation from two or three churches in Charlotte County, Virginia, to become their pastor. This invitation was accepted. His settlement in Charlotte took place in the month of January, 1823. A new field was now opened before him, and with becoming industry he engaged in its cultivation. Impediments of a peculiar character obstructed his progress and prevented his usefulness during the first years of his residence among this people. Discipline had been almost wholly neglected by the churches. Several unworthy members had been allowed to retain their places in full fellowship, and a general looseness in conducting their operations prevailed. Elder

Clopton could not satisfy his heart while such a state of things existed, but he found no little difficulty in attempting a reformation. Many opposed his rigid views of church discipline, and branded him as an innovator and a disturber of the peace. He persevered, however, until he obtained the expulsion of those who persisted in a course of evil doing. By one of his churches queries were sent to the Association, indicating strong dissatisfaction. It is gratifying to know that the church was not sustained by the Association. The author of this memoir was present at the Association when these queries were discussed, and he well recollects the firmness with which Elder Clopton opposed the latitudinous spirit that brought them into existence. Although much unkind feeling was manifested toward him, he bore all with Christian meekness, while he yielded not in the least the important principle that the Lord's house should be cleansed of all its impurities. He acted like a man who was thoroughly convinced of the rectitude of his course, and who was at all hazards resolved to pursue it.

The sentiments of Elder Clopton on the importance of maintaining order in the churches will be ascertained by referring to his own language, written about the time to which reference is now made: "While Achan's crime remained concealed, and himself continued in the camp of Israel, the Israelites fled before their enemies; the frowns of Jehovah filled them with dismay, and numbers perished under his sore displeasure. But as soon as he was detected, and punished according to his crime, the wrath of God ceased to smoke against his people, and victory crowned their arms. And thus it is, in no small degree, in the church of Christ. While disorderly, ungodly professors are suffered to remain quietly in the church, saying: 'I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst,' the minister's hands hang down, and his knees are feeble; the 'word of God no longer proves quick and powerful, sharper than any two-edged sword,' but falls 'like sounding brass or a tinkling cymbal,' and becomes a 'savor of death unto death' to sinners."

No one acquainted with the word of God can for a moment doubt that Elder Clopton's views on this subject are consistent

with the mind of the Spirit, and that if carried out in the practice of the church, they will be conducive to its peace and prosperity. Their happy influence was tested in the history of the Charlotte churches. Before Mr. Clopton's removal among them the leaven of carnality had well-nigh leavened the whole lump. But having succeeded in purging out the old leaven, he was prepared to exercise such a direct influence on the hearts of his brethren as resulted in an immediate elevation of pious feeling, and an increase of active devotion to the glory of God. The blessing of the Lord, like showers upon the mown grass, began to be realized, and all around assumed a verdant and lovely aspect. The churches became fruitful in every good word and work. Sinners were converted, and many were added to the Lord. This happy state of things was not of short duration. It continued from year to year until the death of their pastor.

Shortly after the settlement of Brother Clopton in Charlotte County he became very deeply interested in the promotion of the tract cause. Not only within the limits of his own pastoral charge, but in various parts of the State, he succeeded in awakening an active zeal in this object. More than one hundred societies, auxiliary to the Baptist General Tract Society, were formed by him in his journeyings through Virginia. He then never preached at any place without saying something on the subject. About this time, too, he was the instrument of bringing into circulation many excellent books among the churches, particularly Scott's Commentary.

Perhaps the most important work, next to his public ministry, in which he was engaged, was the temperance reformation. There is no doubt but the earliest organized effort to promote this object in Virginia is to be attributed to him. From his first removal to Charlotte, in the pulpit and social circle, he had taken special pains to oppose the crime of drunkenness, but had not seen the expediency of abstaining himself from the use of ardent spirits. It is said that the following circumstance was the means of determining him to abandon it entirely: Sitting one day at dinner, it was mentioned by some one, that a female of respectable family had been carried home in a state of intoxication. He was observed to drop his knife and fork, and to be wrapt in deep thought.



At that moment he was making the solemn pledge to God and his own heart, that he would drink no more ardent spirits. A short time subsequently, he formed the plan of the Virginia Temperance Society. Several ministering brethren were invited to attend a meeting at Ash Camp, Charlotte County, to consider the expediency of forming a society for the promotion of temperance. Extensive notice was given of the meeting in various neighborhoods, and, impelled by curiosity, a large congregation assembled. Considerable time was occupied in narrating facts connected with the wide-spreading influence of temperance, and in making appeals to the assembly. Notwithstanding all that was said and done on that occasion, but ten persons possessed the necessary courage to record their names as pledged to abstain from the use of ardent spirits! This little band, with Clopton at their head, resolved to wage a perpetual war against the monster by whose subtle power so many thousands have been brought to a premature grave. They formed themselves into an association to be known by the name of the "Virginia Society for the Promotion of Temperance." Several spirited resolutions were adopted, and they separated, each to spread the influence of the sentiments they indulged. Nor were they unsuccessful in their attempts. Until this period, the subject had excited little or no interest in the community. Although the American Temperance Society had a few months before been brought into being, yet it had produced but a partial excitement, and it is doubtful whether the framers of the Virginia Temperance Society were even apprised of its existence.

Immediately after the meeting to which allusion has been made, the interest that had been then created became more powerful and extended, until it was felt in every quarter of the State. Mr. Clopton traveled through various neighborhoods, delivering lectures and calling upon the people to awake to action. In these efforts he encountered much opposition. But in his benevolent work he was not to be retarded by any obstacles a human arm might interpose. The Baptist churches and ministers of Virginia first became actively engaged in the temperance reform, and ultimately all denominations and all classes of men were enlisted. Thus he enjoyed the peculiar satisfaction of seeing the fruit of his

toil; and many, doubtless, who will hereafter be born, will have reason to revere his memory as the apostle of temperance in Virginia.

In 1831 he was induced to accept a temporary agency, on behalf of the Columbian College, in the District of Columbia. Two or three journeys to the South were undertaken, and valuable subscriptions obtained. This institution had become greatly involved in debt, and, according to the apprehension of many of its warmest friends, nothing but a vigorous effort could possibly save it from ruin. In 1833 Mr. Clopton was appointed general agent, and devised a plan for its relief, which would no doubt have succeeded had his life been spared. Besides performing the duties of agent gratuitously, he subscribed the sum of \$3000 from his own personal estate.

Among other good objects to which the attention of Elder Clopton was directed, was the erection of large and comfortable houses of worship in the various neighborhoods through which he passed. In this he succeeded among the churches of his own particular charge. He always manifested a peculiar anxiety to afford the colored part of his congregation ample room and comfortable seats at the house of the Lord.

In referring to his labors as a gospel minister, it may justly be stated, that from the period of his removal to Charlotte, he was, to the full extent of his time and talents, devoted to the Lord. Wherever he might be found, or in whatever society, he was ready to speak a word in season to those by whom he was surrounded. He suffered very few opportunities to escape when he did not warn or entreat unconverted men to escape the wrath to come. In the pulpit he always showed himself to "be serious in a serious cause." He was remarkable in his public addresses for simplicity and pathos, as well as the practical tendency of everything he uttered. Frequently, when dwelling on the love of Christ, or pleading with guilty men to be reconciled to God, tears would roll down his cheeks, and his whole soul would seem to be dissolved. His animadversions on popular sins were faithful, and often severe; while, in endeavoring to bind up the broken-hearted, or encourage the timid, no man could be more affectionate and tender.

Many seals were given to his ministry in different portions of Virginia. He did not content himself with laboring among his own churches, but made frequent tours, ceasing not to warn men, with many tears, to turn from their sins. In the Counties of Mecklenburg, Powhatan, and Spottsylvania, his ministrations were particularly successful.

An allusion has been made to Mr. Clopton's qualifications as a preacher. It will be expected that something should be said relative to his private and Christian character. His natural temperament was ardent, and sometimes inclined to be irritable, but it is doubtful whether many have been able so thoroughly to counteract this tendency. There were periods when he was subject to melancholy; but generally he was cheerful, especially when in the society of his Christian brethren. One of his most striking peculiarities was a habitually devotional spirit. Prayer was an exercise in which he much delighted. He usually rose before day, and devoted a considerable portion of time to reading the Scriptures, meditation, and communion with God. These were seasons much prized, and were, without doubt, the sources of that heavenly-mindedness for which he was so remarkable. He made it also a uniform practice to retire for secret devotion at noon and evening. In reading the Bible, the plan of going through the sacred books in order was adopted, and usually the notes of Mr. Scott were consulted. He was accustomed to say, in reference to Scott's practical observations, that they could not have been written but by a man who was often on his knees.

He was not only a close student of the sacred Scriptures, but made himself familiar with most of the best theological authors. He was fond of reading. As a writer he was sensible and perspicuous. In addressing his numerous correspondents, he scarcely ever failed to express some sentiment tending to promote the Christian character of those to whom he wrote. His personal intercourse with those around him was well calculated to do good. He knew how to condescend to men of low estate, and was willing to labor for their benefit. In business transactions he was punctiliously correct, being unwilling to involve himself in debt, or in the least particular to injure his fellow-men. The

strictest economy was practiced, that he might be enabled to contribute to objects of benevolence. This he did to considerable extent.

It will not be questioned by the biographer that this servant of the Lord had his peculiar imperfections. These he himself knew, deplored, and resisted. Besides the gloom and austerity of manners to which reference has been made, he was sometimes, to an unjustifiable extreme, tenacious of his own opinion and plans of action. He was also singularly disposed in his benevolent efforts to fix his eye on one object, and to pursue that almost to the exclusion of every other, so that while he was at different times active in promoting the various institutions of the day, there was sometimes evinced a seeming versatility of character. But these defects were, in a measure, hidden by the lustre of that Christian excellence, for which he was distinguished. Unfeigned humility and meekness, disinterested benevolence, and untiring activity, connected with habitual and supreme love to God, were the great leading features of his moral character.

We have now to draw near to the period of his dismissal from this world to the world of glory. Before his last sickness he had greatly increased in conformity to the image of his Master. He was doubtless undergoing a rapid preparation for the society of the sanctified; and when the summons came, he was not surprised nor dismayed. He was suddenly arrested by disease; and, after lingering in much pain for several days, was received up into glory. His death occurred on the 20th of March, 1833. The following letter was written on his sick bed, and in full prospect of death. It is addressed to his venerable parents:—

“CHARLOTTE C. H., March 13th, 1833.

“MY VERY DEAR FATHER:—

“Almost at every parting interview for several years, (which to me have been precious,) I have left you with fear that, through your great age, I never should see you again in this world. Through the folly and self-confidence of my mind I had forgotten that death is no respecter of persons; that he fills his dominions with millions of infants, as well as those of middle and old age.

In sending on an appointment to visit you, I felt what I have usually felt before—the great pleasure of meeting my parents and brothers once more. But, oh! how little did I anticipate the change that has come! I preached two funerals on the first and second days of March; though very much exposed on Friday, I did not feel material inconvenience from the exposure, and no fearful apprehensions of the consequences. I preached on Sunday, came home on Sunday afternoon, went to court on Monday, returned home in the evening in perfect health—nor did I feel the least symptoms of disease until Tuesday morning, when my appetite for breakfast was gone, and I became chilly. From that time my fever began to increase. As far as my experience goes, it has been to me a new kind of fever. It has been attended with not only an unconquerable burning thirst, but with gnawing and twisting, and folding of the tongue, as to be a true realization of the prophet's phrase, 'a dry and parched thirst.' All this time, too, the pulse has been up as high as from ninety-three to one hundred. There has not been any thing like sweat, neither breaking of the fever. It has marched steadily on, as if directed by an unerring hand, to its object. My mind at first was rather insensible, but when the gnawings, the fever in my bosom, and especially in my mouth, began to make me feel that there was might in Jehovah's hand, my soul began to be filled with reverential awe for principles of holiness. My heart and life again passed in review before me, and I appeared to myself more vile than I suppose it is possible for you to conceive. I felt, however, and I still feel, that if God should lock me up in hell, I would attempt to praise him there for his great goodness toward me.

“On other occasions of distress and affliction, my mind has been distracted with fear and anxiety; but in this I feel neither murmurs nor repining. I would not have died without this affliction, or something resembling it, on any consideration, believing it to be as necessary in the scheme of my salvation as the atonement of Christ. I did not think until yesterday morning that things would come to so speedy a termination; I then thought it was too late for me to send for you; yet as it may

please God to protract my life three or four days longer, it would give me great pleasure to see brother Robert and brother John before I cross Jordan—or to see any of the dear brethren who may find it convenient to visit me. My amiable young brother Collins has consented to bear this letter to you. Oh that I could, if consistent with the will of God, lay my eyes and hands as it were upon you and my dear aged mother once more! But I suppose this cannot be. However, if I should reach Canaan's happy shore, I have no doubt but my gray-headed parents will soon come over and enjoy the good of that land with me. If sin were there, I should not want to go. If sickness, sorrow, pain, and death were there, I should not want to go to Canaan: but God himself, who cannot lie, has placed on record, that it is free from all which renders earth miserable. My aged parents, according to my own view of the case, I expect to see you no more on this side of eternity. Father and mother, farewell! Brothers and sisters, farewell! Servants, old and young, farewell! Your affectionate son,

“ABNER W. CLOPTON.”

In this communication, penned under such affecting circumstances, he not only evinces his characteristic veneration for those who gave him birth, but his ardent and unfeigned love to God. None but a holy man could cherish the sentiment, “if God should lock me up in hell, I would attempt to praise him there.” Thus lived and died one of the best and most useful ministers of Virginia. But for the fact already stated, that a complete biography has been prepared, this memoir would have been greatly extended. May the Lord of the harvest send forth many such laborers into the harvest.

## J. S. REYNOLDSON.

THE ministerial career of J. S. REYNOLDSON cannot be reviewed by the thoughtful mind without having called into exercise adoring views of the Divine procedure, in the arrangements of his providence. Almost everything pertaining to his history was extraordinary. The circumstances of his early life and youthful days, his conversion, baptism, and entrance into the ministry, all were peculiar. Nor was his course as a proclaimer of the gospel less interesting. It was a brief but brilliant course. And then, how strangely startling was his end! When, and where, and how he passed away from the earth, no mortal knows. He lies entombed in the ocean depths, but where, none can tell. No friendly eye, moistened with the tears of affection, will ever look upon that spot. The Omniscient eye only surveys it. The Divine One buried him, as he did his servant Moses, and "no man knoweth his sepulchre unto this day."

While thus the peculiarities of his life and death are invested with something of the romantic, we may still find it pleasant and profitable to give to them a distinct contemplation.

This servant of Jesus Christ was born at Bromley, a village not far from London, on the sixth of March, 1812. His father, John Reynoldson, for many years, up to 1825, was an extensive brewer, also an export and import merchant in the mahogany trade with Russia, in connection with the firm of Audley, Reynoldson & Co. He was married twice. His second wife was Ann Wood, eldest daughter of John Smith, of the firm of John and Ebenezer Smith, iron-founders. They had been engaged in this business, and were one of the largest firms for fifty years, in the north of England. They owned several extensive establishments.

The subject of this sketch, John Smith Reynoldson, was the youngest son, by this second marriage. His father was a gentleman of great force of character. When converted he joined a sect of the Baptist order called at the time Johnsonians, after a man by the name of Johnson, who, although a warm friend and

great admirer of Andrew Fuller, was a high-toned Calvinist. There was a small church of this order worshipping in Lemon Street, London. The elder Reynoldson removed to London, and joining this church, was finally chosen their pastor. He was a diligent student of the Scriptures, and well versed in the knowledge of its precious truths. He wrote a beautiful hand, and many notes of sermons, and on important subjects, were left by him at his death. This event occurred September 6th, 1812, about six months after the birth of his son John.

The family were thus thrown upon the care of the maternal grandmother. John, with his mother, remained in her family at Field House, Chesterfield. He was sedulously cared for by two maternal aunts, and every attention given to the culture of his mind and morals. His grandmother, mother, and aunts seem to have been specially qualified to exert a good influence on his character, and no one can doubt that the remarkable usefulness of his after-life was traceable, instrumentally, to them. One of these aunts was the mother of Mr. Gurney, for thirty years treasurer of the Baptist Missionary Society, England.

His aunts having removed to Liverpool, upon the marriage of the elder to Mr. Yelverston, he was taken under their guardianship, and for some time placed at expensive schools. His nephew, Rev. T. F. Curtis, now of Lewisburg University, Pennsylvania, speaks of him as then "an impulsive, black-eyed boy, of great activity of mind, quickness, and decided talent; that he made many friends, but then, in his wild and willful pranks, would weary or worry them out."

At the age of thirteen he was apprenticed to a chemist and druggist. He, however, remained but a short period. Such was the impetuosity of his spirit, and such the probability of contracting ruinously vicious habits, that his friends were seriously apprehensive on his account. He left his employer without permission, and went to sea. This seems to have been overruled for good. Restrained by the discipline of the ship, his vicious tendencies were checked, while his general cultivation and naturally active mind prepared him to fill his new position acceptably and usefully. He had become apprenticed for five years, and so far ingratiated himself into the good feelings of the captain as to receive his



commendation. He proved himself so efficient as to be made mate of the vessel, and the owners intended still further promotion, either to the place of first mate or to the entire command. In one of the voyages to an American port he left the vessel, and afterwards engaged in the coasting trade, under American colors, sailing before the mast. From first to last, during his sea life, he visited various portions of the civilized world, and secured a large acquaintance with men and things. His early training, and naturally inquisitive mind, prepared him for the exercise of a judicious observation in the diversified scenes and circumstances with which he was familiar.

During all these years, though not without conviction of a painful character, he remained a stranger to the power of the gospel. His conversion at length was the result of a singular dispensation of Providence. At the close of one of his voyages he attended a religious meeting in New York, with a fellow-sailor. Returning from the meeting, during the night he was aroused by the groans of his companion, which he supposed were produced by the sermon they had heard. In the morning he was filled with horror by finding his comrade a corpse. This led to a survey of his past life, and a deep, painful sense of his guilt and peril. He had beheld the fearful demonstrations of Divine power in the tempest, but never before had he felt the dreadful reality of exposure to the wrath of God. He now trembled with fear, and loathing himself before his Maker, besought his mercy. Now, the plan of salvation with which he had been familiar from a child, was brought home to his heart, as a new, blessed reality. Christ Jesus was made to him wisdom, righteousness, sanctification, and redemption.

Mr. Reynoldson affiliated himself with the Episcopalians, becoming a communicant in that body, in the City of New York. From that port he sailed for Liverpool. He was now a changed man. His old associates beheld him with surprise. No concealment of his new-born hope and joy was made. A happy influence was now exerted by him,—whether on shore or at sea an influence decidedly religious was exercised. When he returned from Liverpool, he received a hearty welcome at the Sailors' Home, where he had become known as a remarkable instance of

the renewing grace of God. Soon after, he was placed in command of a vessel in the coasting trade, and continued for some time in this line of employment, until, by another interposition of the Divine hand, a marked change was to be given to his whole course of life.

During one of his voyages, perhaps to or from Savannah, by stress of weather and severe sickness, he was compelled to put into the port of Norfolk. While remaining for a season in the Marine Hospital, curiosity, or rather an invisible hand, led him to the place of worship occupied by the Baptist church at Portsmouth, then under the pastoral care of Rev. Thomas Hume. This was in the year 1840. Rev. J. B. Jeter, in a commemorative discourse, thus refers to this circumstance and its results:—

“Until this time, Mr. Reynoldson knew nothing of the Baptists, or, rather, he had received most unfavorable impressions of them from his intercourse in early life with a few Antinomian Baptists of England. He had united with the Episcopal church, not because he approved her liturgy or views of gospel ordinances, but because he desired church communion, and did not know where he could find it more congenial to his views. He continued his careful study of the Scriptures, seeking to conform his views and practice to their teaching. No sooner did he enter Mr. Hume’s church, and behold the simplicity of the worship there offered, and learn the views of church organization entertained by the Baptists, than he was convinced that they were the very people for whom, guided by the light of the New Testament, he had long been seeking. He immediately applied for baptism, was received, and baptized by Mr. Hume, in the year 1840. This event changed the course of his life. He abandoned the sea, for which he retained great fondness; and, divinely guided, commenced teaching school in the Valley of Virginia. From this period his life has been well known to the Baptists of this State.”

As stated above, very soon after his baptism he sought employment in the Valley of Virginia, desiring to engage his energies in some sphere more congenial with his feelings. Being located in Front Royal and its vicinity, he joined the church at Bethel, Clarke County, and soon, in view of the surrounding destitution, became impressed with the duty of addressing his fellow-

men. In the social meeting, and before the great congregation, he lifted up his voice for God, and so commended himself to his brethren, that in 1841 or 1842 he was licensed to preach. In a few months his ordination was demanded by the necessities of the field in which he labored, and the growing acceptance of his ministrations. He at once gave himself to the work. Having entered into the matrimonial connection with Miss E. Padgett, he found it needful to continue his school for a season, to secure a support. The Executive Committee of the Salem Union Association determined, as early as the fall or winter of 1843, to press him into the service as their missionary. In their report they say: "The pressing wants of the Shenandoah Valley induced the Committee to employ Brother J. S. Reynoldson, believing he would be fully sustained, at least in the partial services he could render in connection with a school which he was then teaching. The interest of this new and delightful work increased to such an extent, as after, to leave him in doubt as to the propriety of his remaining in his school-room. Overcome, at length, by his own feelings in behalf of the destitute among whom he labored, he finally resolved to abandon his school, in order that he might devote the whole of his time to those who seemed to be imploring the water of life, and trust the Lord for the support of his family."

In this missionary service he seemed ready to spend and be spent. The Committee say of him, in their annual statement: "He has preached with tolerable regularity at twenty-three stations, in seven counties, viz.: Warren, Clarke, Frederick, Jefferson, Berkeley, Shenandoah, and Page; besides occasional visits to other places. He reports seven months labor; preached 196 sermons; attended sixteen prayer-meetings; delivered eleven temperance addresses; baptized forty-three; attended thirteen protracted meetings; made 109 religious visits; assisted in the constitution of three new churches, viz.: Macedonia, Warren, and Olivet; traveled 2425 miles; collected \$38 46."

In June, 1844, he was appointed as the missionary of the Board of the General Association of Virginia, to labor in the Counties of Clarke, Frederick, and Warren. The Board, in their report, say: "A Divine blessing appears to have attended his

labors. Five new churches have been formed on his mission field during the past year, and chiefly, if not wholly, the fruit of his labors. He has traveled, during the year, 5045 miles; preached 322 sermons; delivered thirteen temperance addresses; baptized thirty-two persons; distributed and sold 101 Bibles and Testaments, and about 6000 pages of tracts; aided in constituting two new churches and ordaining one minister."

Their report for 1846 contains the following: "Elder J. S. Reynoldson was reappointed to his former field of missionary labor, in the Counties of Clarke, Frederick, Page, Warren, and Berkeley. This is a wide field for one man, and there are difficulties in the way of advancing the cause of truth which require patience, piety, perseverance, and much toil.

"Up to the twenty-fourth of April, Brother Reynoldson had traveled 4492 miles; delivered 357 sermons; and had baptized sixteen persons.

"In September he wrote: 'I am in the midst of a delightful revival; have continued preaching here for the last twelve days. I can now number sixteen converts. I have much reason now to take courage. Our principles are spreading fast, and, being founded on eternal truth, we believe they must prevail.' In his last report, he says: 'During the year I have rode 5099 miles; preached 386 sermons; baptized seventeen persons; and distributed more than 100 Bibles and Testaments.'

"Brother Reynoldson is superintending the building of two meeting-houses within his missionary field. One of the young converts whom he has baptized has commenced preaching."

The Board, in 1847, make equally gratifying statements concerning his fidelity. In June, of this year, he left their service, to enter upon an agency for the Domestic Mission Board of the Southern Baptist Convention. Well and faithfully did he perform the new work assigned him. In 1849 he accepted the invitation of the Market Street Church, Petersburg, to become their pastor. In this relation he endeared himself to the people of his charge, and was useful. But he was manifestly out of his proper sphere. He was not satisfied to be confined within any certain limits. His early ocean life had made him impatient of restraint. He longed to be out among the churches and destitute places,

preaching the Word. In July, 1851, he tendered his resignation. He thus refers to the subject: "With this church I have held the pastoral relation upwards of two years; that relation has been dissolved by my own act, induced solely by a conviction that I was not doing and could not do my duty by the church, while absenting myself so frequently to attend protracted meetings at other places. Judge ye; between January and July, of this year, I have been absent, some Sabbaths excepted, eleven weeks from my charge. This cannot be right. No man can serve two masters. I had determined to attend but two more meetings the remainder of this year, but on visiting Hampton last week for three days, a revival was developed that I dared not leave—and I then deliberately resolved, in the fear, and I think by the will of God, to send up a resignation that should be irrevocable and final. This was done; and my present object is to exonerate the church, or any portion thereof, from any participation or even knowledge of this step until it occurred. There never could be a church to whom as a pastor I was more strongly attached. She had patience with my inexperience, soothed me in difficulty, gave me an ample support, cheerfully suffered my frequent absences, and left the firm conviction on my mind that any reasonable man might remain with her for life, laboring with great prospects of usefulness.

"I have torn myself asunder from a church and community I dearly love, to go forth, I know not whither—certainly not again to settle down in the pastoral relation."

This letter reveals his true character and qualifications as a preacher. Whatever was new, romantic, and spirit-stirring, was suited to his taste. The dry details of business, and the regular routine of pastoral duties, had for him but little charm. Like the "angel flying in the midst of heaven, having the everlasting gospel to preach," he passed from place to place, dispensing good wherever he went. He was, in the true sense of the word, an evangelist. He was, too, an evangelist of the right type.

It must be understood that this reference to his peculiar love of the novel does not apply to his religious views, or to his method of conducting religious meetings. In doctrinal sentiment he was eminently sound and unyielding, and his discourses were

full of rich scriptural truth. He was no mere ranter. He may have exercised too little caution in recommending professed converts to unite with the church. This is liable to be a defect in the ministrations of one whose labors are most evangelistic. His statements of what constitutes true conversion were, however, usually clear and comprehensive; so that if the temptation incautiously to multiply converts existed, he seemed unwilling to encourage it.

This leads to a notice of his matter and manner as a preacher. We extract from Brother Jeter's sermon:—

*“Remember the words which I spake unto you while I was yet present with you. Were our departed brother permitted to speak from the ‘ocean’s depth,’ would he not with more than mortal fervor give utterance to this very admonition? And to whom could he more pertinently address it than to this congregation, for whom his last labors were expended, and his last sympathies were excited on this side of the Atlantic? He spake to you. Often within these walls did you hear the solemn and impassioned tones of his voice. That voice you will hear no more. No mortal can recall the half of the wholesome words which he sounded in your ears. It will, however, be profitable for us to meditate for awhile on some of the peculiar traits of his preaching. In matter, it was eminently evangelical. He preached Christ, Christ only, and Christ all the time. His views of the evangelical system were remarkably clear, and were presented to his hearers with great simplicity and vividness. He was, in the truest sense, a preacher of the gospel. No vain speculations, or political discussions ever found a place in his ministry. More than almost any preacher I have ever known, he sought the immediate conversion of his hearers, by a faithful exhibition of Divine truth.*

*“In spirit, his preaching was singularly affectionate and fervent. None could hear him without being impressed with his sincerity and disinterestedness. His preaching was an effusion of the heart. He uttered truth, but it was truth the power of which he had felt, and the love of which glowed in his bosom. I have rarely known a preacher whose ministrations were so little per-*

functory, and so much the spontaneous outflowing of a full, warm heart.

“In *style*, his preaching was easy, original, and striking. If it was not above the censures, it was far above the restraints of criticism, for apt illustrations and rich imagery he had but few equals. His power lay not in analytical logic, but in a clear and felicitous illustration of truth. But, my dear hearers, how shall I recall to your remembrance his words of *instruction*, of *encouragement*, of *consolation*, of *warning*? Tax your memories, recollect how you saw him in this pulpit—his countenance, his voice, his manner; how he told you of your depravity, guilt, and danger; of the Saviour’s power, love, and faithfulness; of the worth of your souls; of approaching death, judgment, and eternity; of heaven and of hell. For the salvation of the souls of some of you, I know he felt a special and anxious concern, and in private, as well as public, spake to you the ‘words of life.’”

The following, from Rev. B. Manly, Jr., with the accompanying notes of a sermon, will furnish a fair specimen of his preparation for the pulpit:—

“Preaching in the lecture-room of the First Baptist Church, Richmond, the other day, I discovered in the Bible some *notes*, which had been left there, and which proved to be the memoranda of the last sermon preached in that place by that devoted man of God, Brother J. S. Reynoldson. I remember the sermon well. He was providentially here, and preached it on a week night. There was not much general interest, though the church was engaged in protracted meeting. It was a warm, spirited, and characteristic discourse. Many points were presented and pointedly urged, then left to make room for other ideas. His sermons generally were not like the dash of waters from a shower-bath, accomplishing all their effect by one single impact; but like the powerful baths of our ‘Warm Springs,’ surrounding you by an almost imperceptible influence, and infusing health through innumerable pores. He had no uniform method of sermonizing, no unity of subject, no sameness of manner in preaching, even as he had no stereotyped system of revival measures. The only unity he aimed at was to bring sinners to unity with Jesus Christ. It mattered not how that could be accomplished.

“Some of our readers will be glad to see these notes, imperfect as they are, and needing, of course, the lively imagination and warm heart of their author to put flesh upon the bones. As a memorial of Brother Reynoldson, as a specimen of his style of preaching, and as suggestive to some of us who are ministers, they may serve a good purpose. I have barely copied them off, adding a few words, occasionally, to explain some allusion which would be scarcely understood, without a slight expansion of his abbreviated expressions.

“NOTES.

“Dan. x. 19: *O man, greatly beloved—Fear not—Peace—Be strong.*

“Such the messages of God, by an angel to man. Such our consolation.

“The wheels of Providence and grace worked by one great Hand. The same Being who sent this message to Daniel, sent angels to direct great events. His object is, to develop character, to mature individual graces, to convert the world. Happy he who watches these workings of God.

“I.—A GODLY CHARACTER clearly set forth in the man addressed. Daniel a true type of a pious man, etc.

“1. *Self-denial.*

“2. *Faith* and dependence on God, producing: First, a spirit of prayer; second, simple obedience; third, fearlessness of man; fourth, renunciation of all for conscience’ sake; fifth, consistency.

“3. *Penitent confession and intercession for Zion.*

“II.—The Lord’s GRACIOUS HELPS AND ASSURANCES to such.

“1. *Greatly beloved.* God’s love great to all—to the poorest, to the worst, to all the world. To a true and holy character much greater. Loves him not for himself, but for his Son’s sake. *Imputation.* *Joy*—rejoices over those rescued by His grace, as woman over lost coin; as father over returning prodigal; joy in the heart of the Lord of heaven, in presence of the angels. *Cornelia*: ‘These are my jewels.’ God so loves the lost that he redeems them, and so loves the redeemed that he counts them his jewels.

“2. *Fear not.* Oh, chide thy doubts. If God loves, if his Spirit works, why fear? Time spent in doubts—the time you wait



before coming to Christ—is time wasted. First, boy and stars in darkness. Nay, more. Second, Cæsar; Christ in the heart. You have read the story of Cæsar's checking the fears of the sailors, who were terrified at the storm: 'Why do you fear? You carry Cæsar and his fortunes.' He who carries Christ in the vessel, may smile at the storm.

"3. *Peace be unto thee.* This same message other angels repeated, when they announced the incarnation. And higher authority still. It is *Christ's* legacy, twice confirmed. For Daniel's deliverance then, and for the Christian now, God works without, as well as within—controls events and controls him. Thy prayer is heard, thy ways ordered, thy end ordained; peace. Oh, the peace of those who can say, 'the Lord is my portion'!

"III.—GOD'S DESIGN AND EXHORTATION. *Be strong—*

"1. In love—a sure principle. Let it be thy leading motive.

"2. In faith—take a sure hold.

"3. In truth—God's word is a sure word: mighty in the Scriptures.

"4. In hope—sure promise.

"5. In thy work—in thy own heart and life. God works in power, while thou laborest in weakness.

"6. In prayer for the world—God answers.

"Soon thy race will be ended. All, save thy works for God, shall be destroyed. Soon Jesus' victory will be accomplished. Oh, be strong! Soon the season for work is over. Emulate those whom God has indorsed. Be strong."

The last eighteen months of his life were spent in a series of protracted meetings in various parts of the Southern country, and everywhere his ministry seemed to be followed with the Divine blessing. At these meetings his labors were excessive. Day after day, and sometimes twice and thrice each day, he would continue to preach and exhort; while in the social circle, with holy ardor he still pressed the claims of the Redeemer. Thousands will remember his sermons on these occasions. His apt illustrations, many of them drawn from nautical life, and so graphically exhibited as to be pictured on the minds of his hearers; his earnest manner and his affectionate spirit—all rendered him

not only attractive as a speaker, but wonderfully efficient. Elder Jeter says of him, in the sermon above mentioned :—

“Few men have accomplished so much in so short a time as Brother Reynoldson. He commenced his ministry in the year 1841, and was ordained in the year following. For the first few years his labors were confined to the Valley of Virginia, without any remarkable results. It was as an agent for several religious associations, and especially as an evangelist, that his efforts were most successful. In conducting protracted meetings he was pre-eminently efficient. For this work his vigorous health, habits of endurance, self-possession, ready elocution, power of illustration, and untiring zeal, and command over the feelings of men, peculiarly fitted him. I do no injustice, I think, to any living minister among the Virginia Baptists, when I affirm, that in this department of labor not one has been as successful as he. He told me, just before his embarkation for Europe, that about four thousand persons had professed to be converted in the meetings in which he had labored. And this was not a loose guess, but an accurate estimate, for he kept a list of their names, had a tenacious remembrance of their persons, and often prayed for them.

We now approach the termination of his wonderful career. He had ever since his entrance into the ministry desired to visit his relations, and especially the aunt, who had in the early years of childhood nursed him with a mother's love. He hesitated to leave the abundant labors in which he was engaged. We remember, with sad interest, the last conversation with him. He came for advice; and the argument which seemed to satisfy him was, that in his fatherland he might bear his testimony against the formalism and inefficiency of the churches there. We parted, to meet no more on earth.

His nephew, Rev. T. F. Curtis, remarked: “I never met with him until just before he sailed on that last fatal voyage. Then, we spent a day or two together in New York. I was the last person who saw him on this side the Atlantic. He spoke for me at one of the Friday evening prayer-meetings in Amity Street, with great effect. The next day I went down and saw him off, on one of the Cunard steamers.”

Mr. Jeter thus refers to the fearful catastrophe which closed

his work on earth: "He had spent a large portion of his life on the sea; with storms he was familiar. The foam-crested billow was his favorite home. From a thousand perils of the deep he had been preserved by Him whose word 'stilleth the tempest. The voice of filial duty called him to make one more voyage, and he cheerfully obeyed that voice. He spoke to me of the possibility that he might perish in the voyage. I said to him, with vain confidence, 'There is no danger of your being lost; God will preserve you, your work is not yet finished.' He performed the outward voyage, saw his venerated aunt-mother, and renewed the pleasing associations of his youth. His active spirit could not be still in the land of his nativity. He held a protracted meeting, with the happiest results. A letter addressed to him has recently been received by his family from a gentleman in England, expressing the most grateful acknowledgments to Brother Reynoldson as the instrument of the conversion of himself and wife.

"The mission in England of our dear brother being completed, more than one hundred days ago, he, with over four hundred souls, sailed in the noble steamer, *City of Glasgow*, from Liverpool, bound for Philadelphia. All beyond this point is covered with impenetrable gloom. Icebergs were floating in the track of the iron steamer. Nothing more is known. In all human probability nothing more will be known on earth. How gladly would we penetrate the veil that shrouds the fate of the soul-freighted steamer from our view! But we must not—cannot. We may conjecture her sad fate—the concussion, the alarm, the deepening anxiety, the despairing shrieks, the frantic and fruitless efforts to escape the impending doom. Oh, it was an agonizing moment! Proud infidelity quailed, coveteousness resigned his treasures, and pleasure her gayeties and hopes, and the transcendent value of pure religion appeared. We know not how Reynoldson was employed in that hour of agony. But we know he was courageous—his temperament, habits, and faith made him so; and if there was time or opportunity for ministering the comforts of religion, or pointing the dying sinner to Christ, no doubt he embraced this last hour of his brief and useful career to add fresh laurels to the chaplet of his Redeemer. He was forty-two years old."

Long and painful was the suspense in which the minds of thousands of his brethren and friends were held. The dread uncertainty at last became a reality. Many wept that they should see his face no more. The self-denying, generous, warm-hearted Reynoldson was no more to greet us, and his voice is never again to be heard pleading with sinners to be reconciled to God. But it is all right. His Master took him—it is all right.

He left an almost heart-broken wife, and two young daughters, to mourn his sudden death.

The following interesting communication, from his aunt in England, to Rev. J. B. Jeter, develops the pleasing fact that his last work on earth was not in vain:—

“Notwithstanding the fatal result of our beloved nephew’s visit to his fatherland, we can never cease to rejoice that he accomplished it. We can only view in a remarkable manner the hand of God in directing his way on his last great and important mission. On the glorious day of presentation, will his crown not only shine with the jewels of his adopted country, but with those also of the land of his birth. Mysterious is the dispensation concerning him, that he should have been sent hither after so long an absence, and that he should have been called away from all earthly enjoyments when enhanced by the reopening so delightfully of the connections of his early life. To us, his removal is a very great trial, especially to his aunt, whose love was strongly drawn forth to the orphan boy of six months old, and has increased in intensity from that time. And, notwithstanding all her anxiety in his earlier years, she had ever the satisfaction of feeling her affection was warmly responded to in every period of his life; and she now can rejoice in the fulfillment of the encouraging promise in the darkest hours, ‘Train up a child in the way he should go, and when he is old he shall not depart therefrom.’ In the depth of our grief at our loss, we bless our God that He has permitted us to see and to know him in his Christian character; and the impression that he has left behind him in Wisbech is, that it will be long ere his like is seen again. His holy devotedness to the great work of his Redeemer appeared to absorb all his powers.

“He arrived here on the 24th of December, 1853. The Christ-

mas-day he spent with a family party, and won all hearts by his engaging manners—but it was not his object merely to amuse his friends; and such was the power that was given from on high, and that accompanied his conversation, that long ere he left Wisbech, *that* Christmas-day was mentioned as a last and regretted one by those who had been interested in it. We could not have prevailed upon him to have remained with us the two months, had he not found means of engaging in his Master's work. Night after night, to the astonishment of many, he commanded an audience to hear the glad tidings of the gospel. Though much prejudice prevailed at first, from the report that he was a slaveholder, everything gave way. There was a fascination in his preaching, which brought home the truths of God's word to the hearts and consciences of the people, and which so irresistibly attracted them, that having once heard him, nothing could keep them back. From thirty or forty hearers, he at length was attended by upwards of six hundred; a small figure this will appear to you—but not so in our little town, where such a gathering, night after night, is regarded as a very remarkable feature of the times. And, had he continued to the end of the year, it was generally thought that the numbers would have increased more and more. And the result has not been a temporary one. In our own church the addition to our members has been unprecedented this year; among some other denominations still more; and we have heard, numbers have been brought to reflection who had not previously a serious thought. *We* have great cause to rejoice in this beloved messenger of God, as through his instrumentality my youngest daughter, Mrs. William Dawbarn, has been emancipated from the powers of darkness, and brought into the kingdom of her Lord and Saviour, and was united to our church soon after dear Smith's departure, together with her brother and sister-in-law.

“Thus, my dear sir, you will perceive, while we mourn, we have much comfort and joy in the remembrance of his profitable and pleasant company, and in what the Lord has been pleased to effect by him. He was returning to his dear wife and children with great delight and satisfaction, and to his many highly valued friends—for his affectionate heart had been fully reciprocated

with in the land of his nativity. He returned, as he fondly hoped, when he left us, to meet the joyous welcome of those he loved in his adopted country. I can never forget the expression of his countenance, beaming with pleasure, as he packed his trunks, laden with presents to his family, in the expectation of the delight which they would experience as he presented the gifts to them from his many friends. Very substantial proofs of affection were presented to himself; and we regret now that he did not make some pecuniary arrangement, independent of his own person. Among other things he took out with him were some books, I believe valuable, which he was commissioned to purchase, and which he had done very satisfactorily. A fine miniature portrait of his father, which his aunt had preserved for him so many years, also rests with him."

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### GEORGE LOVE.

ELDER GEORGE LOVE was a man of no ordinary excellence of character. Such a life as his it is pleasant to review. It reflects a lustre on that holy religion we love, exemplifying its power to purify and elevate. Perhaps it is a stronger demonstration than the best conducted, most lucid argument can furnish in its favor. The heart knows how to appreciate its persuasive influence.

His birth occurred in the County of Fauquier, Virginia, on the 30th of May, 1781. His early life was passed in circumstances favorable to the development of his mental powers and the acquisition of valuable knowledge. He began the study of law in Alexandria, and afterwards prosecuted and completed his studies in Knoxville, Tennessee. He became well versed in the science of the legal profession, but extreme diffidence prevented an entrance upon the practice. In the County of Fauquier, however, no man was regarded as more reliable in his views and decisions on all points of law, and his readiness to promote the interests of his country was evinced by serving in the capacity of a magistrate for forty years.

He entered the marriage relation, February 4, 1802, with Miss S. Hale, and their conjugal felicity was uninterrupted until the moment when it was closed by death. After his marriage he commenced farming operations. In these he took much interest, and continued them through life.

Shortly after his marriage, a deep and settled conviction of his want of conformity to the law of God so oppressed his mind, that he seemed for a season to be disqualified for the enjoyments and duties of life. He remembered God, and was troubled. God, as a holy and benevolent being, he had not glorified. He recognized the claim of his Maker as equitable and good, and yet he knew and felt that this claim had been set at naught. How could he be otherwise than dismayed, in view of his heavy guilt and the just condemnation in which he was involved? His distress was such that his friends feared he might sink into a settled gloom. He had not as yet correct views of the plan of salvation, but going about to establish his own righteousness, he remained, for about two years, in mind unsettled and unhappy. During this time, however, a purpose was formed to seek God, and to call upon his name. Regular family worship was established. Morning and evening he collected his household, including a large number of servants, read the Scriptures, and sought the Divine mercy.

At length he was brought into the liberty of the gospel; and after a careful examination of his own heart, and of the Scriptures, with a view to ascertain the path of duty, he was baptized by Elder Grinstead, and united with the Long Branch Church, in the year 1804. Of this church he remained a member about fifty years. Shortly after this connection was formed, a serious concern on the question of entrance into the ministry was entertained, but the constitutional diffidence already referred to kept him from the work. But he was not idle in his Master's service, nor could he be restrained from the exercise of his gifts in a more private way. He was soon brought into the deacon's office, and in this obtained a good report and great boldness in the faith. Uniform in his attendance on public worship, and energetic in his endeavors to promote the welfare of the church, he evinced the power of a living principle controlling his whole Christian cha-

racter. This was true in the darkest, coldest seasons, as well as in times of revival.

One who could well testify on his behalf, thus refers to several peculiarities of his character and history: "His manner of persuading his fellow-sinners to be reconciled to God was peculiarly happy, and many were converted through his instrumentality. He for some time had charge of a Bible-class, composed of the younger members of the church, for which his intimate acquaintance with the holy Scriptures particularly qualified him. He loved, too, to labor in the Sabbath-school, that he might train the infant mind for heaven. He was particularly interested in the young men of the church, who were encouraged by him to exercise their talents for speaking and praying in public. He was thus the means of drawing out some five or six, who afterwards became efficient laborers in the vineyard of their Lord.

"During the revival at Long Branch, which occurred under the administration of Rev. William F. Broaddus, he was exceedingly useful. To him persons who were interested on the subject of their soul's salvation felt free to go to inquire the way of life, for they never doubted that they would have his warmest sympathies and prayers. His house was open for preaching and prayer-meetings, and nothing was omitted which he thought would in the least promote the cause. He was a father in Israel; and though not at all bigoted, but loving Christians of every name, he considered the Baptists his peculiar people, and ever exercised a due regard for their distinctive sentiments, believing them to be taught in the Word of God.

"The one object of his life seemed to be the glory of God and the salvation of souls. To the poor particularly will his memory be dear. Imitating the example of his blessed Master, he went about 'doing good;' relieving the oppressed, and speaking a word of comfort to the sorrowing.

"At first sight, owing to his extreme diffidence, one might have supposed him unduly reserved and forbidding; but upon a better acquaintance, he was found to be affable, accessible, and kind. His house might be termed the home of the Baptists, and the sick and the distressed were particularly welcome there.

"In 1814 he was captain of one of the companies sent to pro-



fect Richmond. He was posted at Camp Holly; but in three or four months after entering upon duty, he was taken sick with camp fever, and was moved to the hospitable abode of Mrs. Pleasants, where he received every attention that the hand of kindness could bestow. Here he remained six weeks, and at the expiration of that time he had recovered sufficiently to be brought home, but in such an enfeebled state that he was not able to return to Camp Holly before his company were discharged. In 1824, he was out for six months on a surveying expedition on the James River.

“Although eminently useful to his country, and in the positions in which he held so conspicuous a place, it was in the domestic circle that he shone most brightly. There, he was all that a fond wife and a loving daughter could wish. For the salvation of his only child he labored earnestly, even from the earliest moment of her existence. When she was not more than three years of age, he would take her by the hand, as twilight drew on—that season best fitted for serious consideration—into a vacant room, and speak to her of the loveliness of the Saviour; of Jesus, who was all love, and full of compassion. Then impressions were made upon her mind that were never obliterated. She always desired to love that Saviour, who made her father so happy and so good a man. Nor did his efforts stop here; his letters to her while she was at school evince the greatest anxiety for her eternal welfare; they were almost wholly filled with religious admonition. His efforts were not in vain; long before his earthly career was ended, he had the pleasure of seeing that daughter buried with Christ in baptism; thus declaring her determination to renounce the vanities of the world, and live for Him who redeemed her.”

The letters above referred to breathe the spirit of a warm-hearted Christian parent. In one of them he writes: “I am at all times greatly concerned for your conversion. A few days ago I felt more than ordinary interest in your welfare, on reading an account of a revival of religion in a school at the South. I thought how glad I should be to know that this was the case in your school, and inexpressibly so to hear that my only, my precious child, was one of the happy number who had found Jesus.”

At another time, writing from Kentucky, he says: "O my daughter, could I contain myself; should I not cry aloud for joy, if I could believe that my dear, my only child, had been translated from the power of darkness into the kingdom of God's dear Son? Let me beseech you to pray to Him who is able to grant you every good thing. He has never sent one empty away who went to him in the spirit of a beggar."

Again he writes: "I have a hope, a confidence in God, that if he has not already been at work in you by his Spirit, he will yet bless me in this particular. It has been my almost daily prayer from the day of your birth. And so long as my right hand is not forgetful of its cunning, will I not be forgetful of the mercies of my God. O my daughter, if you seek the Lord, he will be found of you. There is more real joy in holiness in one day, than in the pleasures of sin forever. I pray God you may possess it."

These are only a few of the selections which might be culled from his letters. They evince the deep current of sympathy running out from a heart which knew, by blessed experience, the value of the gospel. What he thus expresses on behalf of his child, he felt for his servants, his neighbors, his fellow-men everywhere.

With reference to his influence as a Christian man, and the circumstances of his call to the ministry, we extract from the pen of Rev. William F. Broaddus, who was for many years his pastor and intimate friend.

"From the time of his uniting with the church, he had strong desires toward the gospel ministry; but his constitutional timidity for many years prevented his entering upon this work; though as a deacon he manifested such a zeal for God, and so intimate an acquaintance with the holy Scriptures, that the church with which he was connected (Long Branch) derived great profit from his official labors, and finally became a mother church, from which an influence extended into a wide field, that is still yielding abundant fruit to the glory of God. For many years he was clerk of 'Columbia Association,' and afterwards, for nineteen years, of 'Salem Union Association,' and no one ever filled this office with greater satisfaction to the brethren than he. His promptness and accuracy in the discharge of his official duties were proverbial;

and when in 1852, on account of his age and infirmities, he resigned the clerkship of the 'Salem Union,' there was a universal feeling of regret.

"At about fifty years of age, Brother Love began to preach, and was soon ordained to the work of the ministry. The circumstances under which he commenced preaching were very peculiar. He had been associated for many years in the deacon's office with Brother John C. Herndon, who a few years ago emigrated to Missouri, and died there full of Christian honors. They had been true yoke-fellows in the deacon's office. At length, four of Brother Herndon's sons were licensed to preach, and soon gave fair promise of becoming useful ministers. The zeal of these young brethren so stirred up the soul of their pious father that he felt constrained, though more than fifty years of age, to come forward as a preacher of the gospel. He consulted his beloved brother, the subject of this notice, and found him burdened with the same desire; whereupon they agreed to consult their pastor on the subject, and, receiving encouragement from him, they began to preach at the prayer-meetings and at the houses of their neighbors, and in a few months the church at Long Branch proposed their ordination, and they were both set apart to the work of the ministry.

"For many years Brother Love had been a constant student of the Bible; but from the time he entered the ministry he seemed to awake to a keener relish for the word of God; and, possessing himself of a well-selected library, he set about studying for the ministry with all the zeal and anxiety of a *young* minister. How often has the writer of this sketch heard him exclaim, 'Oh that I had began to preach the gospel in the morning of my life!' But late as it was, he determined, as far as possible, to 'make full proof of his ministry;' and although he never entirely conquered the diffidence which for so many years had prevented him from engaging in this great work, and consequently never became a fluent public speaker, yet so clear were his expositions of the Bible, and so scriptural his whole system of religious doctrine, that those who heard him could not fail to be greatly instructed by his ministrations.

"In the organization of the 'Salem Union Association,' our

brother had an important agency. There were some others who were regarded by the public as more prominent in this enterprise; but there are some who know that the head and heart of George Love brought forward the bold idea of organizing a new association of Baptists, in the midst of opposition and persecution which but few men would have been willing to encounter. The history of the Association is briefly this. For many years there had been propagated in several counties of Virginia bordering on the Blue Ridge, both east and west, and in Maryland, a system of theology which led almost to entire inaction on the part of Christians; and the consequence was, that the Baptist churches were generally in a declining state within, and doing nothing without, toward the spread of the gospel; while the few who were disposed to labor for a better state of things, were denounced as heretics and deceivers. The Ketchikan and Columbia Associations were led by the master-spirits of this anti-effort party to declare non-fellowship with those who were engaged in the cause of missions, and who preached the gospel to the unconverted. It was this last move that stirred the soul of our brother with a desire to see the Baptists around him brought into a more scriptural organization, and led him, in concert with others, to organize a new association. 'Twenty years' experience has fairly proved the wisdom of this policy."

From the above extracts it is seen that very much through his influence the "Salem Union Association" was organized. He was the chairman of the committee to draft a constitution. As illustrative of his style of writing, and the spirit he cherished, the following extract from the preamble is subjoined:—

"We seek the glory of God, the peace of Zion, and the conversion of sinners; and we ask the prayers of all who are engaged in the same cause, that God may bless our labors in the kingdom of Jesus. We know that many who would otherwise love us in the truth are prejudiced against us by the misrepresentations of others, and led into an honest belief that we are heretics and deceivers; we entreat such to meet us in friendly investigation of our views of truth, and we doubt not we shall be able to satisfy them that we are contending for the faith once delivered to the saints. We look forward with pleasure to a time when many who

are kept at a distance from us will see that the measures pursued by our enemies are not such as the word of God and the usage of our denomination will sustain. As for those who have organized themselves into a party for the purpose of opposing the benevolent movements of the present day, and who are circulating 'The Signs of the Times,' and seeking to create prejudice against all who are engaged in these movements, we feel no other sentiments toward them than those of pity, that men bearing the Christian name should act a part so contrary to the requirements of the word of God. We pray for them, that God may give them more of that spirit of benevolence which they profess to have felt at the time of their conversion, when they cried out, 'Oh that the whole earth were converted to Jesus!'"

Thus the strong love he felt for Christ and his cause evinced itself. The same regard was felt for individual men; the poorest and the lowest, as well as his own brethren. For his large family of servants he felt a special concern, instructing them in spiritual things. Before his death, he arranged for their removal to Liberia. This was carried out according to his wish.

We close this sketch by two or three extracts from a sermon preached on the occasion of his death by Rev. William F. Broaddus.

*"He loved God.*—Let those who knew him testify, and they will all, with one consent, agree that the love of God was for many years his 'ruling passion.' In all his diversified occupations (and few men were ever more burdened with business) he seemed not to forget that God was entitled to his warmest affections. His love to God and his cause led to labors and sacrifices which no inferior principle ever could have induced. The word of God was his daily companion; and if he found himself called upon, whether by the word or the providence of God, to give up his own personal comfort, it was done without a murmur, almost without an effort. The goodness of God was his favorite theme of contemplation, and seemed always to furnish the strongest incentive he felt to a life of Christian obedience. What he did for God was done because he loved him, and felt more delighted in pleasing him than in pleasing men. Such was his admiration of the Divine Being, that he often spoke of it as his greatest

desire that he could be more like God; that he could love holiness as it deserves to be loved, and hate sin as it deserves to be hated. Many hours of his life were spent in secret communion with his Heavenly Father, and his conversation on religious subjects showed that in such communion he came nearer to God than mere nominal professors ever do, and received such tokens of the Divine acceptance as made him uniformly cheerful and happy in the service of his Redeemer.

“And now, let us follow our beloved brother in his exchange of worlds. It was my privilege to visit him more than once after disease had cut him off from the active pursuits of life. For more than a year he was for the most part confined to his house, and for a portion of that time he was a great sufferer. Yet he preserved his confidence in God, and was comforted under his heavy affliction. When I saw him last, about one week before his death, he was so enfeebled by disease as scarcely to be able to converse with me. But his intellect was wonderfully preserved, and his faith remained unshaken. Grasping my hand with great energy he said, ‘I have for many years believed that it is rational to trust in the righteousness of Jesus; and now, when all human helps are failing me, I find his righteousness all-sufficient.’ When I proposed to pray with him for the last time, as I was about to leave him, he said, ‘Yes, I want you to pray for me, and for my family, especially for my dear sisters. Pray for them, and exhort them to seek the Lord.’ I left him, with no prospect of meeting him again on earth, but with a strong confidence that if I should find my way to the heavenly mansions I shall meet with him there.

“The last hours of our dear brother were marked by the same simple reliance on the merits of Jesus, and the same quiet submission to the Divine will, that had marked his character for many years. Dying, to him, was only going home. Ripe for heaven, he left earth without regret, and entered into the spirit-world with eager interest to behold the face of Him he had so long loved and honored. To his dear daughter he expressed himself clearly as ready to depart. ‘I feel,’ said he, ‘that Jesus is with me—and angels are waiting around me to bear my spirit home.’ Sending messages of love to his friends, especially his brethren in Christ, he continued, as long as he had strength to speak, to

exhort those around him to prepare to meet him in heaven. And now, who can doubt that he enjoys the fullness of his Saviour's presence? Freed now from all that hindered his upward progress while he dwelt on earth, he enjoys the great desire of his heart; and has entered on that bright career of uninterrupted moral progress which, while on earth, he contemplated as part of his inheritance. Could we converse with him now, what glowing views would he give us of the heavenly blessedness! Perhaps ere this, some one or more of the many who loved him on earth have given him information that his labors for their spiritual good were blessed of God to their conversion; while others acknowledge the aid which under God he gave them in discharging their duty to God and to his cause. Oh, what riches does he now enjoy in the disclosures made to him in the spirit-land! His body, as yours and mine will, lies deep in the cold, dark grave, and will soon be eaten of worms; but his spirit, fitted for its new associations and occupations, revels in the never-fading delights of the heavenly paradise."

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### JAMES LEFTWICH.

NONE of those who have listened to the subject of this sketch will soon forget his noble appearance, and the warm, impassioned manner in which he exhibited the precious gospel of Christ. With him the work of preaching was no mere form. He threw his whole soul in it, and many were the seals of his ministry.

We have received from Mrs. Leftwich, his widow, a reference to the leading events of his life, and we know not that a memorial so appropriate as this can be prepared by another. With some changes, therefore, her own sketch is hereby given.

JAMES LEFTWICH was born January 31st, 1798, in Bedford County, Virginia, about six miles south of Liberty, in the neighborhood of Bunker Hill. He was the fourth living son of Rev. William Leftwich, and Frances O., his first wife, the only daughter

of Col. John and Mary Otey, of Bedford County—all of whom were members of the Baptist church.

His father lived to raise ten children, all of whom were professors of religion. He died in the eighty-first year of his age. For more than forty years he labored actively and faithfully in the ministry, and only desisted from its arduous duties because of the weakness of advancing age. He was eminent above many of his cotemporaries, for a pure and catholic spirit, a warm and active affection toward all other bodies of Christians, and a zealous and efficient advocate of all the great institutions of benevolence. He was ever ready to unite in any work and labor of love; and his influence for good was extensively and powerfully felt.

It is also said of his mother, that she was “a woman of singular excellence;” and no doubt her deep humility, which was said to be one of her most prominent traits of character, together with her zeal and self-denial for the promotion of her Redeemer’s kingdom, added greatly to her husband’s usefulness and the ultimate conversion of her children. I have often heard it said by some of them, that, on the Lord’s day, while her husband was absent preaching, after reading and talking to her children on the subject of religion, besides making them read to her, she would enter a room and become so much engaged that they could distinctly hear her in prayer and communion with God. Who can estimate the value of such a mother? When standing beside her grave, I have felt like falling on the earth that covered her dear remains and praising God for her influence as the mother of James Leftwich.

The early instruction and example thus enjoyed were of great influence in forming his moral and Christian character. We have seen some who regarded small things, in the education of children, as utterly insignificant, in consequence of which their religious instructions fell short of the desired effect—which, no doubt, is often the result. The want of early example and proper discipline is sadly seen in the impiety and ruin of thousands. How solemn the responsibility of parents and guardians! Who is sufficient to train immortal souls for heaven?

James Leftwich was not signalized in his youth for any peculiar traits of character prognostic of future usefulness. A dutiful



son, with a devoted fondness for his mother and sisters, were the only characteristics of his youth, together with an interest in business pursuits. His early fondness for employment, with his father's wish to bring up his sons to industrious habits, contributed to prepare him for active usefulness both in secular business and as a minister of the gospel.

While engaged with a servant, in the days of boyhood, in hauling a hogshead of tobacco, a hoop flew off and gave him a severe blow on the leg, which terminated in white swelling. This painful affliction continued for several years, during which he was greatly reduced, suffering the most intense anguish, and affecting his mental faculties. So great was his suffering, and continuing so long, that he became an object of sympathy to all who knew him. It might be supposed that during this protracted affliction he had deep and pungent feelings in regard to his condition as a sinner, but I have no recollection of hearing him speak of his feelings on that subject, further than a great fear of death, and a continual desire for the presence of his mother. Her tender sympathies seemed most to console and comfort him. During this time her conversation made many lasting impressions on his mind.

After his recovery he went to Lynchburg, to render services in a store. He then had very little more than a common English education. He had been under the tuition of the Rev. Mr. Flood, of Bedford County. This gentleman had the honor of giving the finishing touch to most of the young men of the country, some of whom have distinguished themselves in various professions.

Mr. Leftwich was not particularly fond of reading at an early age, but was devoted to business and pleasure, often engaging in the giddy dance and mingling in gay company. Had it not been for the early influence of a pious mother, James Leftwich might have yielded to the many temptations so peculiar to young men residing in towns and cities. But night after night has he wet his pillow with tears at the remembrance of a mother's love—a mother's solicitude for his welfare.

A few years passed, and he was induced to leave Lynchburg to enter into the mercantile business in Franklin County, for his brother, John O. Leftwich and Co. This was about the year 1817. He was still the man of pleasure, and thoughtless on the

subject of religion, though having the confidence of his friends and the public generally as a man of integrity.

The first impression which seemed to be made on his mind was under the preaching of Rev. W. Skidmore, of the Methodist church, at a camp-meeting in Franklin County. I know not how long he was religiously impressed before he obtained a hope. But a letter which was written to his father about this time gives the first intimation on the subject.

In this letter, after adverting to the change he had realized, and some painful perplexities of mind he suffered, he writes: "But why need I doubt, when I look at the blood of Jesus, which is sufficient to cleanse ten thousand such worlds as this? If I could always feel as a few days ago, when I was with Mr. Witt, I have thought I should never want anything else while I lived."

The brother referred to above, Rev. Daniel Witt, thus in a letter alludes to this period: "I still remember the fond moments we have spent together, and while I write almost imagine myself in Franklin, at that happy spot where you first felt a Saviour's pardoning love, which place I shall never forget. While I remember the days that are past I am ready to say, Oh that it were with me *now* as it were in days past!"

We discover, by a letter from his brother, in whose business he was employed, that he intended to leave him, for the purpose of acquiring an education that would better qualify him to engage in the ministry. It appears, however, that he must have been preaching by this time, as his diary, commencing April 30th, 1823, indicates.

I have been informed that when he made known his intentions to go to school, his father advised him to give up the idea, and settled him on a farm. Here he lived as his home, and having some one to attend to his business, he gave his time almost exclusively to preaching. Associating himself with Brother D. Witt as missionary in Western Virginia, they traveled extensively, and, we have reason to believe, with success.

Though they had little success in collecting funds, the preaching of the Word was attended with the Divine blessing. We can now see the results of those little beginnings. It has been as a grain of mustard-seed spoken of in the Scripture.

We thus view him as one of the pioneers in the home mission work of Western Virginia. A brother informed me of his having spoken very feelingly on the missionary subject at an association. When he looked around and saw the churches multiplying in various directions, the congregations contributing to the gospel so freely, and the brother so indefatigably pressing its claims, the tears rolled down his cheeks, and he pulled out the last five dollars he had and gave it to him, saying, "This is all I have—take it;" which he said in such an affecting manner that he would never forget it.

He was a warm friend to missions, and contributed to their promotion. Had he been more regularly sustained by his churches, he would have been better able to aid various objects he loved so well. But his means from these sources were small. It is true, he had some property by which, with economy and good management, he was enabled to lay up something for his family and the education of his children, always bearing in mind the injunction, "Owe no man anything."

He was successful as a minister in winning souls to Christ. That his manner was impressive needed no other proof than the success that attended his ministry. One of the most striking features of his sermons was the power of his reasoning. His manner was so plain and his style so simple that a child could understand him. He always had some truth to enforce in his own way, carrying conviction to every mind. He was considered very eloquent by many, but if to secure the title of an eloquent man it requires the flowers of rhetoric, he had no special pretensions to the name. He aimed at the power of impressing truth upon the mind. His voice was strong, but soft and melodious. It was not his aim to gain admiration, but to win souls. He sought to draw by love, rather than by alarm, into obedience to the gospel. So much affected was he with his subject that he seldom failed to affect others. This was particularly true in the later part of his ministry: in speaking of heaven and its anticipated rewards, we would almost forget the speaker, and think only of being there.

Earnestly did he contend for the faith once delivered to the saints. He sought not controversy in the pulpit, yet he never avoided it when it was necessary, but was ready to give a reason

for his faith and practice. He went forth as a champion for the cause of Christ; and was the first one who was rejected as a missionary Baptist in an anti-mission association. This was in Franklin County, I think, in 1832. With joy he lived to see a great change, and hoped the time would come when all would be convinced of the impropriety of such opposition.

He was remarkable for decision of character and firmness of purpose in the discharge of all his duties. All knew him as a kind husband, an affectionate parent, a gentle and humane master, consistent in his general deportment, a warm-hearted friend, but most of all as a faithful minister of Jesus Christ.

Mr. Leftwich gloried in his tribulations for Christ's sake. He often said it was the happiest time of his life, when, over the mountains, with Brother D. Witt, he traveled, preaching the gospel.

After his missionary service he labored in Franklin and Bedford Counties, where he was successful in his labors, many being added to the churches. Yet here he had much to contend with, for some who felt not the importance of missionary operations began to oppose him. Being firm in his purpose, sustained as he was by the word of God, he contended most earnestly for the missionary cause. At the same time the deepest sympathy was felt for those whom he could not convince. Although a division of the association took place, yet he loved and prayed for those brethren by whom he was opposed.

Mr. Leftwich was married, January 15th, 1833, to Miss Ann Bilbo, of Botetourt County, after which he remained six months in that county, with his mother-in-law. Finding it difficult to attend to his churches he returned to Bedford, where he remained till 1845. He then removed to Botetourt Springs, where he acted as steward at the Union Seminary, and preached at Big Lick, still supplying his churches in Bedford County. But he found it very difficult to act as pastor of so many churches, and therefore continued in this position only a short time.

On June 17th, 1846, he returned to his home in Bedford County. We both sighed for the society to which we had so long been accustomed. He also more fully felt the solemnity of

his position as a minister, and was ready to say with Paul, "Woe is me if I preach not the gospel."

In addition to the statements thus furnished by her who had shared with him in the toils and cares of life, the following reference to his character, and the close of his labors, is extracted from the funeral discourse delivered by Rev. J. B. Jeter:—

"James Leftwich was a faithful Christian. With him religion was not an inheritance, a profession, or an impulse, but a principle,—a living, abiding, and efficient principle,—a new, Divine nature. In view of what Christ did and suffered for him, had wrought in him, and had promised to him, he felt that he owed him all that he was, all that he possessed, and all that he could do. This principle, this solemn sense of obligation to Christ, imparted consistency to his life and beauty to his character. 'Lord, what wilt thou have me to do?' was his sincere, constant, and anxious inquiry. In every relation of life he sought to do his duty, and his whole duty. Everywhere, and under all circumstances, he was the same modest, humble, conscientious, upright, and devout man. You can all bear testimony to the purity of his motives, the amiableness of his disposition, and the integrity of his deportment.

"He was a *faithful minister of Christ*. Possessing a robust and vigorous body, and endowed with a sound and practical mind, he devoted himself, with purpose of heart, to the ministry of the Word. He sought not his own profit, but the salvation of his hearers,—not his own glory, but to please Christ. That he might worthily and successfully proclaim the gospel, he carefully read and studied the Scriptures, and such books as might aid him in understanding and expounding them; and earnestly prayed for the wisdom which is from above. His ministry was an active, laborious, self-denying effort to save souls and to edify the body of Christ. He might confidently have said to you, as Paul said to the Ephesian elders, 'I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

"Nor were his labors to promote your welfare confined to the pulpit. He watched for souls as one that expected to give account. He warned, expostulated, entreated, employed all means,

that some might be saved. He might again have adopted the language of the Apostle to the saints in Corinth: 'I please all men, in all things, not seeking mine own profit, but the profit of many, that they might be saved.' Many of you, doubtless, carry in your own bosoms the consciousness of his tender, earnest faithfulness to your souls.

"He was *faithful unto death*. His obedience to Christ, springing from a vital principle, was unintermitted and persevering. Having girded on his armor for the spiritual combat, he did not put it off, or desire to do so, till he was honorably discharged by the captain of his salvation. The last year of his life found him not merely steadfast in his Christian profession, but rapidly growing in grace and ripening for his eternal fruition. The death of a darling son, and the conversion of his oldest child, served, by the Divine blessing, to augment his zeal in the Redeemer's cause, and to prepare him for an abundant entrance into his everlasting kingdom. He was impressed with the thought that he should soon follow his child to heaven, which was rendered more attractive and inviting to him by the residence there of that dear child. The last hour of his health and vigor found him at his post, in the diligent discharge of all his duties. When confined by the disease which proved mortal, his distress was, not that his secular interests were neglected, but that his congregations were disappointed. His malady did not assume a threatening aspect until a short time before his death. Finding it painful to speak, he said but little during his sickness; but that little was most consolatory to his friends. He expressed his entire resignation to the Divine will. Being informed he should never rise from his sick bed, he calmly replied: 'If it be the Lord's will, so be it.' To an inquiring brother, he said: 'Jesus is precious.' If his death was not triumphant and glorious, it was, what should not be less comforting to his friends or less encouraging to the faithful servants of Christ, calm, peaceful, and resigned. He departed, confiding in the Redeemer, and hoping for the mercy of God, unto eternal life; uttering, as one near him thought, in feeble and indistinct tones, the touching words, 'Good-by! good-by! good-by!' his spirit gently passed away from earthly cares and griefs."

## PHILIP MONTAGUE.

THOSE who have been accustomed to attend the meetings of the General Association of Virginia, from the time of its organization, will not fail to remember the form and manner of this venerated servant of the Lord Jesus. He had been familiar with many of the fathers in the ministry, and as the representative of a past age, he received more than a respectful notice from his brethren who began life long after his entrance into the ministry. Nor was it merely the respect due to seniority, but a heartfelt esteem. His long-continued and constant devotion to the glory of Christ, his perfect freedom from all that was artificial, his love of the truth and love of the brethren, all served to give him a high place in the hearts of Virginia Baptists.

PHILIP MONTAGUE was born June 19, 1776, in the County of Middlesex. His parents were Episcopalians, and such were the influences brought to bear upon his mind in early life, that all his prepossessions were in favor of that body of professing Christians. He had reached his twenty-eighth year before he heard a Baptist minister preach. This first sermon was the means of his awaking from the slumbers of formality and worldliness. He was brought into a new world of thought and feeling. He betook himself to the study of God's word, and as his knowledge increased in accordance with its revelations of the exceeding sinfulness of sin, he was overwhelmed with a sense of shame and fear. Nor did he find relief until, in the cross of Jesus, he beheld the way of salvation. His views of the fitness and fullness of this scheme were such, that with all his heart he committed his soul's weighty interests into the hands of the Redeemer.

He was now led to the inquiry whether his old associations were to be continued. The Baptists had been a despised and persecuted people. In the county of his nativity they had suffered various rude assaults. Their ministers had been thrown into prison, and treated as the offscouring of the earth. But the majesty of truth was more controlling with our brother than the fear of human reproach. It was his solemn purpose, upon the

exercise of faith in Christ, to be governed by a survey of those claims which the New Testament might urge. He thus became a Baptist.

His connection with the church occurred on the 14th of February, 1805, when he was baptized into the likeness of his Saviour's death and resurrection, and united with the Glebe Landing Church. The same year he began to exhort his fellow-men, and with the approval of the church soon exercised his gift as a licentiate. He preached his first sermon at Glebe Landing Church. A career of usefulness was now commenced which continued through nearly half a century.

Having in early life wrought in the business of a carpenter, a firm constitution had been acquired, and such habits of application as prepared him for the laborious prosecution of the ministry he had received of the Lord Jesus. It is the glory of the gospel system that it provides for its own successful proclamation by various grades of talent, and by men from the different avocations of life. In primitive times, those accustomed to hardy toil, as well as schoolmen, were selected as the propagators of the truth. So now, God calls into the ministry whomsoever he will, and many of the best, most successful proclaimers of the gospel among the Baptists of Virginia have been the sons of toil—mechanics, and tillers of the ground. For such a ministry our humble acknowledgments are due to him.

The ordination of Elder Montague occurred in 1809. The attending presbytery were I. Lewis, James Greenwood, R. B. Semple, and William Todd. He now gave himself wholly to the ministry. In 1811, when the failing health of that eminently useful man, James Greenwood, rendered it necessary he should give up the pastorate of Piscataway Church, in Essex County, Elder Montague was called to supply his place. He deemed it his duty to accept, and, the better to fulfill the duties of his position, removed to Essex County. He continued in that relation to the end of life, a period of forty-one years. Such instances are rare. Well would it be for our churches if they were more frequent.

For some time also he preached and administered the ordinances for the Upper Essex Church, though he was never their



pastor. In connection with his labors as pastor of Piscataway Church, he was earnestly entreated, in the year 1821, to take charge of Hanover Church, King George County. He remarked concerning this call: "I made it the subject of prayer, and although the distance was nearly forty miles, yet the impression of duty was so great that I could not reject the invitation." None can doubt, that in the acceptance of this call he was fulfilling the will of God. The seals to his ministry in the Hanover Church were most abundant. For twenty-seven years, with never-failing fidelity, he fulfilled his appointments with this church, though it was necessary to cross the Rappahannock River and to ride a distance of forty miles. He was permitted to baptize into the fellowship of that church alone more than one thousand persons!

In the latter part of his life he was induced to take charge of Glebe Landing Church. It must have been peculiarly grateful to his feelings to close his days as pastor of the people among whom he was converted and baptized, and where he first began to preach the gospel. It is an interesting fact, too, that his last sermon was delivered at this place.

It will be important to mention, that Elder Montague for some time acted as a missionary of the Richmond Foreign and Domestic Missionary Society, laboring for them in the State of Maryland. The labor thus performed was attended with encouraging success, and the Board would have gladly continued the appointment, but the distance of the field, and other pressing claims, made it necessary to resign. In the brief service rendered, he proved himself to be a man of the true missionary spirit. It would have been to him no unwelcome task to go even to heathen lands, had the providence of God indicated this to be the line of duty. The great cause of missions, both at home and abroad, was dear to his heart. Many can testify how ardently he prayed for the universal reign of Christ.

How much was accomplished by this servant of God, it is not easy to say. In the course of his ministry he baptized 2821 persons. Thousands of the saints were comforted and increased in usefulness by his earnest and well-timed ministrations. The influence of Elder Montague was extended and happy. This was the result of character rather than talent. His order of intellect was

not above mediocrity, and his attainments in learning were scanty. The style of his preaching was plain and simple. He attempted no flights of oratory, and pretended to nothing more than an exhibition of Christ and him crucified. He read the Scriptures much, and from these ample stores of spiritual knowledge he obtained his topics of discussion, arguments, and illustrations. Far inferior to many others in popular address, he was surpassed by few in his hold upon the affections of the people, and his power over them for good. This was acknowledged by all.

One of the sources of his influence, and perhaps the chief, was found in his eminent piety. He was a good man, and full of the Holy Ghost. He held daily intercourse with God. For several years of his life he fasted one day in each week, and abandoned this practice only when his physician decided that a persistence in the habit would impair his health and usefulness. The sovereignty of God was with him a cherished doctrine, and he yielded to the Divine behest with delight. God was with him, and whatsoever he did prospered. Being a man of much prayer, he relied with the simplicity of a little child on the promises of God, and those promises were fulfilled in his ministry. Can we wonder that his usefulness was great?

His unspotted character also, in all his intercourse with men, constituted one of the reasons of success in the ministry. His hearers believed him to be a true man, because they saw the evidence in his daily demeanor. All business engagements were sacredly fulfilled. In all the relations of life he behaved like a man of God. The lustre thus given to the Christian profession rendered it in the eyes of beholders a reality and a blessing. His good works attested the genuineness of his piety, and the words spoken from the pulpit, in meekness of wisdom, were no unmeaning things. They were heard with respect, and God accompanied them with his blessing.

Another element of his success was indomitable energy. He was not easily discouraged. Undaunted by obstacles, he pursued the path of duty, surmounting them all. Through summer's heat and winter's cold he pressed on in meeting all his appointments. Whoever else failed, Philip Montague never failed. The fact already mentioned, that for twenty-seven years he fulfilled

regularly his engagement with a church forty miles distant, even though a wide and difficult stream must be crossed, speaks for itself. His long and frequent journeys to Maryland evidence his earnestness and industry. He first took his seat in the Dover Association in 1805, and was actually present at every successive meeting, excepting one, until the formation of the Rappahannock Association, and then continued to attend the meetings of that body to the close of life, making forty-six out of forty-seven annual convocations at which he was present; the meetings, too, being held at a period of the year when, in the lower country, disease is most prevalent. He was invariably present at the meetings of the General Association and the Virginia Baptist Foreign Missionary Society, and of the last-named Society he was for many years the presiding officer. Thus, like the devoted Semple, he exhibited a remarkable persistence of character, ensuring success, where men of superior mental endowments would utterly fail.

Elder Montague was an amiable man in disposition and manner. The law of kindness dwelt upon his lips and in his heart. He loved good men, and delighted in their society. No one was less under the influence of envy and jealousy. In his unbroken attendance upon the Virginia anniversaries, for a succession of years, he seemed to rejoice in the rapid improvement of the rising ministry, never seeming to complain if he were excelled in the measure of his attainments, or his popularity as a speaker. In the artless simplicity of his character he was a model. We wonder not that he was loved and honored by his brethren, and useful in his generation.

We now approach the period of his departure from the world. He was seriously ill on the first day of the year 1852. From this time until his death he suffered much. For sixty-nine days his naturally strong constitution struggled with disease, but all in vain. Alluding to this, his son, Rev. Howard W. Montague, thus remarks:—

“He was taken with bilious colic; physicians were called in, who succeeded, after considerable effort on their part, in relieving of violent pain; but the shock which the system received caused the disease to change its character into what is called the typhoid

or slow fever, which continued baffling the skill of the physicians and wearing out the powers of nature, until he fell a victim to its ravages. As it regards the state of his mind during his illness, calmness and perfect resignation to the will of God characterized it. He could not be persuaded, from the first day of his sickness, but that the disease would terminate his mortal existence. I believe there existed, so far as he himself was concerned, no desire to recover. He felt a concern in this respect for others; noticing the great anxiety manifested by a member of the family for his recovery, he said: 'The idea of death is painful to me only because I see how anxious that darling child is that I should live.' His own wishes on the subject were manifest from the following expressions: 'Oh, would it but please the Lord to take me to himself; to get thus far on my journey and return, how painful!' On another occasion, when much more unwell, he remarked, 'I hope my car is now getting ready;' and even when death had dimmed his vision and rendered his hearing indistinct, he desired to be raised in bed, and, folding his hands, sung in a feeble and tremulous voice two verses, and offered a fervent prayer to Almighty God. But had he not given these evidences in his last illness, his Christian life would have justified the belief that he was a child of God. I suppose it may be said of him, that he was a faithful and devoted servant of the Lord Jesus. He was proverbial for his punctuality. He served his generation well, and is now resting from all his labors."

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### SCERVANT JONES.

SCERVANT JONES was born in April, 1785, in Warwick County, Virginia. Of his early life little is known, except that he entered on the study of law, which he afterwards practiced in James City County. He also represented that county in the State Legislature. The church he first joined is not known, nor the time and circumstances of his conversion. He did not commence preaching until considerably advanced in life.

An intimate friend, who knew him well, gives the following recollections of his ministry: "He had charge of the Baptist church in Williamsburg for several years before he went there to live. He was then residing at his farm, called King's Creek, about seven miles from Williamsburg. He had also charge, for many years, of a Baptist congregation, which met at an old church (formerly Episcopal) in York County, called Kiskiak Church, vulgarly called 'Cheesecake.' Both of these charges he continued to his death. A year or two before this event he set on foot the design of erecting a house of worship for the Baptists in Williamsburg, they having for many years used for that purpose, by permission of the town authorities, a well-known anterevolutionary public building, devoted originally to the purposes of a powder magazine, which was too small for the convenient assembling of those who came to worship. Mr. Jones's purpose, in consequence of his failing health, was not consummated until after his death. He had succeeded, by zealous efforts, in collecting several hundred dollars in Williamsburg and elsewhere for this object, and went so far as to have the corner-stone laid.

"Mr. Jones was a man of singularly acute and active mind, and of unsurpassed energy of character. He was, moreover, possessed of the spirit of genuine hospitality, and of great practical benevolence, as the poor of his neighborhood can testify."

The editor of the Religious Herald, in a notice of his death, says: "Though his labors were mostly in Williamsburg, he did not confine them to this place, but supplied neighboring churches during the wintry season which followed from the divisions and rendings of churches, occasioned by the introduction of the views of the reformer.

"In the peninsula below York and James Rivers, from Williamsburg to Hampton, he has done good service to the Baptist cause, and will be held in affectionate remembrance. He was an acceptable preacher and laborious minister. Possessing for many years a good share of worldly wealth, he had a favorable opportunity of exhibiting his generous hospitality and liberal feelings. He boarded, gratuitously, young men, members of the Baptist church, and having the ministry in view, while availing themselves

of the course at William and Mary College. In 1833 the Dover Association was held, at his instance, in Williamsburg, and the church having then but a few members, a large part of the expense was cheerfully borne by him. With some eccentricities, he was a faithful minister, a devoted Christian, and a worthy citizen."

A tribute of respect was offered by the church of which he was so long pastor. We close this sketch with the resolutions adopted by them.

"1. *Resolved*, That we deeply lament the loss of our much-loved pastor, who so long 'went in and out before us,' breaking to us 'the bread of life.' Yet we mourn not as those without hope, for his life was a life of usefulness to the church here and elsewhere. He was permitted to live to a good old age, being in his seventieth year when he died. It may be truly said of him, he has finished his course, he has kept the faith, and henceforth there remaineth for him a crown of eternal life; and his works follow him.

"2. *Resolved*, That we highly appreciate the generosity of heart which induced Brother Jones to officiate for us as pastor so long, free of charge to the church and congregation."

This devoted servant of Christ died April 25th, 1854, aged seventy.

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### JORDAN MARTIN.

THE following truthful record has been furnished by a member of the family of this father in Israel. With some variations, it is furnished as written.

ELDER JORDAN MARTIN was born July 10th, 1777. He was the son of William and Jane Martin, of Chesterfield County. He was from tender years impressed with the necessity of being renewed by grace, but remained a transgressor, giving a loose reign to his passions until the year 1799. In that year, during the wonderful revival which prevailed in the Counties of Chester-

field and Powhatan, he was brought thoroughly to change his course, and to recognize his standing with God as safe only by a penitent faith in Jesus Christ. This occurred the 12th of September, 1799. Thus, by God's sovereign grace, he was made an heir of heaven, and on the fifteenth of said month he was baptized by Elder Benjamin Watkins, with many others. Early in the year 1800 he removed to the County of Amelia, and commenced holding religious meetings and exhorting his fellow-men.

In June, 1809, he was married to Martha J. Bass, of Chesterfield County, where he permanently settled and labored faithfully until his death. Elder Martin was received by letter into Tommahawk Church, May, 1817, and installed as pastor June 7th, 1818. In this relation he remained until January 31st, 1846, at which time he resigned, leaving only one member who was connected with the church when he became pastor. He was also pastor of Spring Creek Church, but the record being lost, it cannot be said for what length of time. He also raised up a flourishing church at the Coal Pits, which was constituted February 8th, 1846, with six white and fifty-four colored members, from Spring Creek Church. Four deacons were then elected, three of whom are still living. They commenced their assemblies in a plain log house.

Elder Martin remained their pastor until his death. One of the deacons of that church remarked recently, that "his pastor's last sermon at that church, addressed to Christians, was the most impressive he ever heard." These colored members, for whose welfare he so faithfully labored, were very much attached to him. In his last illness he was anxious that they should go to his house, and sing and pray for him before he died. Often has he been heard to say, if he should be so happy as to reach heaven he was assured of meeting some of those brethren with whom he labored so pleasantly at the Midlothian Church. Before he died, he said to a brother who was standing by, and who had often aided him at that church, "Do try and be with them at their meetings, and see that all necessary things are done for their spiritual benefit. God will bless you." His name is often called by them with fond affection, remembering his advice, quoting, as he very often had done, the Apostle John's language to the church, "Little children

love one another." He was in this church greatly useful as a peace-maker. Thus, though dead, he yet speaketh. In eternity, without doubt, many will rise up to call him blessed.

He baptized and married more than any other minister in the surrounding country. No weather ever prevented him from attending his calls in different directions. He seemed to feel deeply impressed with the importance of continued activity, and often spoke of time coming to an end, the closing up of all opportunities of doing good to the world.

In his life he exemplified that Christian rectitude of character which caused his light to shine with resplendent lustre. He was an acceptable minister, preaching with all fidelity for more than forty years. He seemed constantly and zealously intent on persuading men to forsake their sins and yield to that Saviour whom he endeavored with such assiduity to serve. Nor did he confine his warning voice and pure example to the pulpit. In his daily intercourse with his fellow-men he ceased not to warn them to flee the wrath to come and embrace the Saviour. No man was more universally beloved. None were more desirous of acting justly, loving mercy, and walking humbly with God.

He was, emphatically, a faithful minister of the Lord Jesus, knowing that he was answerable to God for the truths which he preached and the manner in which he persuaded men to turn from sin's destructive way. For many years to come will his example be felt in those neighborhoods where his voice of persuasion from, and his denunciation of, sin has been heard. He ever kept prominently before his eyes the importance of the work to which he had been called, and seemed determined that in the last day those who attended upon his ministry should have no excuse

His labors as a minister were confined almost exclusively to the County of Chesterfield, in which he had a multitude of ardent and most enthusiastic friends. So circumspect was he in his intercourse with the world, that no man could be his enemy. Those who are left behind, and who must shortly follow him, have reason, from the testimony he bore, to take warning and flee the wrath to come.

It is heart-cheering to those whom he has left behind, and particularly to his seven children, to know that he who so often



directed them in the paths of religion and virtue in his last admonition expressed a special solicitude for them, thus evincing that as he lived so he died. He proved that their best interest was intertwined around his heart. He called them to witness that he was triumphant over the last great enemy, and that such triumph was owing entirely to the merits of the Lord Jesus, in whom he trusted. He attested that in patience he possessed his soul, and that having fought a long, protracted warfare in his Master's service, he was at last victorious and would receive as his reward an unfading crown of righteousness. May they, like him, devote their best energies to the promotion of the cause of their Master.

It had been Elder Martin's ambition to occupy the most destitute portions of the Lord's vineyard. In the latter part of his life he was particularly anxious to visit destitute churches in other counties than his own, but was prevented by affliction and the cares of a large family. About eleven months previous to his death he was deprived of his bosom companion, and ever afterwards appeared to be contented and happy only when he was going about doing good. He had said, the day his wife was interred, that before twelve months passed away he should be laid by her side in the silent tomb. Having heard, about six weeks previous to his death, that his services were solicited at Dover Church, Goochland County, he very soon sent an appointment; "For," said he, "I may do some good. I hear that many sinners live in that vicinity." The Lord saw fit to pour out his spirit upon that people, and many, it is hoped, were converted to God. He labored day and night for eight or ten days, until he was taken sick. A physician advised him to be more careful with himself, not riding home ten miles after preaching twice a day. But he could not be restrained in the good cause. After he became too unwell to attend the meeting, his children endeavored to persuade him to stay at home; but he said, "No; I cannot feel satisfied;" and continued to attend as long as he was able. His exposure at that meeting was the cause of his death, but he would go, desiring to work while it was day. As no other minister was there, he felt it his duty and pleasure to attend. Whenever other ministers were present at a religious meeting, he was retiring, sometimes going to a remote part of the house, saying,

“He had rather hear than be heard.” Still, he was ever ready to labor for his Master when it seemed to be needful.

Elder Martin was of a very lively, cheerful disposition, often saying, “Of all people, Christians ought to be most cheerful and happy.” His children very much regret that some of his manuscripts have been misplaced. It would have been interesting to ascertain the number of sermons preached by him during his long ministry. But his record is on high, and he now enjoys the reward of a faithful servant.

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### C. B. JENNETT.\*

BROTHER JENNETT was born at Oakland, Halifax County, Virginia, in 1823. Blest with pious parents, his mind seems to have been deeply exercised upon religious themes in extreme youth. He has frequently been heard to say, that so early as his eighth year, he felt concerned on the important subject of his soul's salvation. Even in the days of his childhood, his conscientiousness, his strict adherence to the truth, and extreme gentleness of manner, greatly endeared him to all who knew him. His mother, a woman of uncommon spirituality, says that she has never known him to use a wicked or improper word, nor on any occasion seen his countenance disturbed by anger.

When he had about completed his fourteenth year, and while at Halifax Academy, he made a public profession of his faith in the Son of God. Though his exercises were doubtless pungent and genuine, he was not able to refer to any particular hour as the precise time at which the great change occurred. He could say, “Whereas I was blind, now I see;” and though he could not specify the time, the place, or the circumstances, his whole subsequent life gave evidence of the genuineness of his conversion. It is probable that he was the subject of renewing grace for several years before his baptism, and that at the period mentioned he was led by Divine Providence to profess what had long before

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\* By Rev. William T. Brantly.

been experienced. God's Spirit strives with *children*, and not unfrequently brings them to a knowledge of the truth at an age so tender, that we think it hardly practicable for them to have any clear and rational views of divine things. That this was probably the case with our departed brother, would appear from the testimony of a judicious friend, who was intimately acquainted with him in his boyhood. "He was early distinguished," says this friend, "for ardent piety, zeal, and promise; his active mind sought employment for doing good; he was anxious to be about his Master's business."

Three years after connecting himself with the church, his brethren discovering in him what they believed to be extraordinary spirituality, as well as uncommon gifts, invited him to accept a license to preach the gospel. The invitation, according with his own views of duty, was complied with; and he preached his first sermon when he was but seventeen years of age. Having determined to devote himself to the ministry, and having mastered at the academy of his native county the studies requisite to his admission to a higher seminary of learning, with a view to better preparation for his work, he entered Richmond College. Here he remained two years, availing himself of the vacations to proclaim the gospel to destitute churches. At the expiration of two years, he removed from Richmond, and connected himself with the Columbian College, in the District of Columbia. Here he continued his studies two years longer, graduating with distinction at the close of this period.

Returning home, he was immediately ordained and invited to the charge of several churches in Halifax and Mecklenburg Counties, having just completed his twenty-first year. At this period his ministry was marked by that success of which his zeal and talents had already given promise. Crowds attended the Word dispensed by him, and hung with interest upon the glowing eloquence of the youthful ambassador of Jesus. The churches were edified; and it was his happiness to point not a few inquirers to the Lamb of God.

An intelligent gentleman, a member of another denomination, after listening to one of the fervent appeals of our brother at this period, remarked to a gentleman from whom I received the obser-

vation: "Mr. Jennett is not appreciated by your church; were he connected with our church, he would soon be known as one of the most brilliant men in Virginia."

After continuing his country charges for about two years, his health was seriously impaired by a severe attack of congestive fever. His physicians advised him to seek a residence in a more southern latitude. While meditating such a removal, he was invited to visit the Market Street Baptist Church, in Petersburg, then destitute of a pastor. Having supplied the pulpit for a few weeks, he was unanimously called to the pastoral care of the church. Such an invitation being tendered, it appeared to him to be the will of God that he should dismiss the idea of visiting the South, and that he should settle in Petersburg. He had entered upon his duties but a short time, when a religious awakening occurred which resulted in the hopeful conversion and baptism of about fifty persons. Succeeding this revival, there were gradual accessions to the church for about two years, when another outpouring of the Spirit commenced, during which a much larger number of precious souls were brought (as we trust) into the kingdom of Christ. Brother Jennett's ministry in Petersburg was eminently successful. More than a hundred persons were added to the church by baptism. These, with additions from other sources, increased its numerical strength one-third more than when he entered upon his labors. There was a proportionate increase in the congregation; and in respect of all that contributes to the real efficiency of a church, a position was attained superior to anything which had been known in its previous history. Many in Petersburg, who are at this day adorning the doctrine of God their Saviour, remember him as the minister who (under God) first awakened serious emotions, and then directed them to the sinner's only refuge. After nearly three years of unintermitted labor in Petersburg, he considered it to be his duty to relinquish the care of the church. Retiring from this charge, he was invited to supply the pulpit of the First Baptist Church in Richmond, Virginia, for a few months.

While laboring in Richmond, a proposition was made to him, in October, 1849, to visit the Baptist Church in Augusta, Georgia. Anxious to carry out a long-cherished wish of his heart, to learn

something of the South, he complied at once with the invitation. The result was, that after preaching for several Sabbaths, he was called unanimously to the pastoral care of the church.

Of his history since this period it is not necessary that I should say much. It need not be told how earnestly he exhorted the impenitent in Christ's stead to be reconciled to God; how fervently he prayed in public and in private that saints might grow in grace and continually progress in all holy knowledge; how he labored in the Sabbath-school and in the prayer-meeting, and from house to house; how he was rejoiced when there were manifestations of the Divine presence, and how he was depressed and distressed when no such blessing was apparent; and how, even when disease was enfeebling and wasting his body, he toiled on, repelling the remonstrances of friends, forgetting his weakness in his absorbing desire to make full proof of his ministry.

Whatever the opinion which may have been entertained of his talents or qualifications, whatever the measure of success which may have been granted to him, there are many witnesses who can testify that he was a laborious, self-denying, devoted pastor.

In speaking of the closing scenes in the life of our departed brother, I avail myself of information supplied by the pious and gifted lady who is most deeply bereaved by that Providence which has deprived the church of a zealous and faithful minister. To her I am indebted for many of the incidents already mentioned; and I conceive that I cannot possibly conclude more appropriately than by repeating, nearly in her own language, the affecting narrative which she has communicated:—

“Early in May he took cold, which was increased by bathing too early in the season. His cough was beginning to be troublesome when I left Georgia, in June. Often (my fears being excited on the subject) I would urge him to seek medical aid; he would say, ‘Don’t make yourself unhappy; I am not predisposed to consumption—never had a serious cough in my life before.’ I would expostulate with him on his imprudent labors; he would say, ‘I am willing to spend and be spent in the cause of my Redeemer. I would rather wear out than rust out. I do not desire a long life—only a useful one. I want to make haste to finish my work, and go home.’ He was very unwell before coming to

Virginia, in July. On his arrival, I was shocked to observe that the cough, so far from having left him, had increased in violence, while his health was evidently declining. Death was often the subject of his conversation: it seemed a pleasant theme to him—he loved to dwell on it. From the frequency with which he introduced the subject, I was induced to remark, ‘It does not appear to be as solemn a thought to you as to me.’ He replied, ‘The grave has no terrors for *me*.’ He always spoke of death as going home—going to rest. He would dwell on the joys of heaven until his eye would kindle and his countenance become almost radiant, and he would exclaim, ‘Could I take *you* with me, I would desire to go *now*.’

“He had a severe attack in August, from which he had not recovered when he insisted on visiting his parents, observing, ‘If I do not go now, I shall see them no more in the flesh.’ As he was extremely feeble, I objected, at first, to his undertaking the journey. Hoping, however, that the sight of the loved ones at home, and the fresh country air, might promote his recovery, I finally consented to the arrangement. His first letter mentioned that he was declining; in the next he spoke of improving slowly, and of precious seasons he had enjoyed in his Saviour’s presence, of his willingness to live and to suffer, if it were God’s will, but his desire to depart and be with Christ, which was far better.

“On Sabbath, the twenty-first of September, he attempted to make some remarks at the grave of a youthful relative: his voice failed—a chill ensued. His parents wrote me, that his visit to them having been accomplished, he became impatient to return to me; they tried to detain him, but no persuasion could induce him to remain longer. On his arrival, so shocked was I at the sad change which a short time had made in his appearance, that I could not refrain from giving vent to my feelings in a burst of tears. He checked me by saying, ‘If it is God’s will, I shall recover; but if it be his will to take me to himself, are you not willing to submit cheerfully to the dispensation?’ He had often said to me before, ‘It is a *cheerful* resignation which is pleasing to God, not a forced submission, because he is mighty and we cannot contend with him.’

“Even while ill, his desire was to return to his loved charge,

remarking, that perhaps he might do some good in visiting, if he could not preach. It required the earnest expostulation of his physician and friends, to prevent his undertaking the journey. He finally consented that I should write to the church and request their further indulgence. After that his mind seemed to be at ease with regard to the subject. He appeared to be patiently awaiting the Divine summons; said, 'there was one tie to be dissolved, all else had been relinquished.' On Friday the fever subsided, the cough became less troublesome, his breathing less labored, though he complained during the night of a feeling of suffocation. On remarking that I was much affected during my usual devotions, he called me to his bedside, and said, 'For what have you been praying?' I replied, 'For your recovery.' He looked at me tenderly, but reproachfully, and said, 'Not for submission to the Divine will?'

"Saturday afternoon the physician pronounced him decidedly better. We entertained great hopes of his recovery, but on every expression of such hope he insisted that he was no better. Having left the room for a few minutes, he remarked, with perfect composure of voice and countenance, to a friend who watched during my absence, I am almost gone; last night death, like an electric shock, passed through my whole system.' His friend remarked, 'I hope you felt the presence of God.' 'Oh yes,' he replied: 'I am happy; before, I had begun to be impatient of suffering; but then, I was made willing to live and suffer, to go to Augusta, or to die—God's will is mine.'

"At night he requested me to hand him a Bible, saying that he wished to read, for himself, the last chapter of Revelation. He seemed to derive much comfort from the first seven verses of this chapter. As he had slept but little for a week—none the night before—I urged him to make an effort to get some repose. To this he replied, 'I shall sleep no more on earth; I am going to sleep in the arms of my Saviour.' A few minutes after he was heard saying, 'God is my refuge and strength, therefore I will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'

"During the night his mind wandered, but was constantly

recurring to eternal things. He remarked to me, at one time, 'I have been thinking of several subjects for a sermon, but I cannot concentrate my attention.' On Sabbath morning, after a sleepless night, he was greatly changed for the worse. His breathing had become so laborious that he was bathed in a profuse, clammy perspiration. A few minutes before two o'clock he placed his arms, almost stiff in death, around me, called me by a familiar name, and never spoke again.

"'Mark the perfect man, and behold the upright, for the end of that man is peace.' Almost the last thing upon which his eye rested, ere it became glazed by the film of dissolution, was the inspired description of the world of glory. In that moment, I doubt not that he had God's Spirit bearing its testimony with his spirit that he would soon be transferred to that blissful abode, and he was anxious to read from the book of Revelation some account of those exalted scenes into which he felt that he was about to be ushered."

No one could have been acquainted with Brother Jennett without being struck with the peculiar gentleness of his character. There was about him a lamb-like spirit, which seemed incapable of offering injury to the most insignificant creature. Personally, I can scarcely conceive how it is possible for such a man to have had an enemy. So amiable in his deportment, so considerate of the feelings of others, so modest and unassuming, so entirely courteous in his demeanor to every one, that to know him was to love him.

As a minister, the success which he enjoyed, the important posts to which he was invited, are evidences that he was a man of superior gifts. Endowed with an agreeable personal appearance, a strong sonorous voice, a fluent delivery, and an active imagination, he possessed several of the elements of an orator. In his mind there was a predominance of the imaginative over the argumentative, and his sermons may at times have been more remarkable for pleasant excursions of the fancy than for the sober deductions of solid reasoning. Occasionally, perhaps, he was betrayed, by his taste for the ornamental, into such a profusion of metaphors as to impair the energy of his thoughts. But an exuberant fancy is often regarded as a favorable indication in the



youthful. Time, ordinarily, chastens and directs it, and then it becomes a gift invaluable indeed.

But he is gone. He rests from his toils. His Master has called him home, to be perfectly pure and happy forever.

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### TRAVERSE D. HERNDON.

AMONG the many excellent men in the Baptist ministry of Virginia, few, if any, more lovely spirits have been found than TRAVERSE D. HERNDON. Concentrated in his character were those attributes which commanded respect and secured the warmest affection. He was amiable by nature, but grace brought out in bolder relief the peculiarities of his mind and heart. It was the pleasure of the compiler of this sketch to know him, and rarely has he seen one who seemed to promise a larger usefulness. Now he has left us for his home above, it is pleasant to contemplate his brief history as a Christian minister. We avail ourselves of the faithful delineation drawn by Rev. William F. Broaddus and others.

Mr. Broaddus thus speaks of him: "I am relieved from all embarrassment in speaking of our beloved Herndon. I have known him from his youth. Trained by a father who feared the Lord, and taught his children, by example as well as precept, that 'a Christian is the highest style of man,' he had early in life been more or less impressed with the importance of being himself a Christian. It was not, however, until he reached the age of eighteen that he was effectually won from that love of sin which belongs to all our race, and made willing to bow his neck to the yoke of Jesus. So far as I am informed, there were no facts immediately connected with his conversion beyond what is common to the conversion of young men similarly associated. He joined the church at Long Branch, of which I was then pastor. I well remember, while the *details* of his religious experience have passed away from me, that I was struck with the utter distrust which he had of himself, and the firm confidence he expressed in the salva-

tion revealed in the gospel. I have not deemed it necessary to inquire of his family, *how, when, where* he was converted. It is with the *consequences* of a man's conversion that we are most concerned. Many are converted by a process which furnishes no clue as to date, or place, or manner—and no material for a narrative. Who can discern, by watching the process, the precise line between the different seasons? Who can fix upon the precise moment of daybreak? So it is with conversion. So gradually is it often accomplished, especially in such as have been familiar with enlightened views of the Christian religion from their childhood, that many, very many of the best Christians, can scarcely go further than to say, 'One thing I know, whereas I *was* blind, *now* I see.' And this is quite enough. 'By their fruits ye shall know them.'

"Traverse D. Herndon was born March 11th, 1810. He was one of twenty children, whom God had committed to the charge of that excellent man of God, Elder John C. Herndon, long a resident of Fauquier County, near Long Branch Baptist Church, in which he was for many years a deacon, and at the request of which he was, when more than fifty years of age, ordained to the gospel ministry. With so large a family, and with limited pecuniary resources, the elder Herndon managed, by occasionally teaching a school composed mainly of his own children, to give to them all an amount of elementary instruction in letters quite in advance of many of ampler means; and in the mean time inspired them with a taste for knowledge, which, in the case of Traverse at least, led in after-life to exertions which but few have the courage to make—to extend the boundaries of his acquaintance with the world of letters. It was not, however, until he had chosen the Lord for his portion, and determined to employ whatever talents he had in preaching the gospel to a perishing world, that the desire to enjoy the advantages of extended literary cultivation became strong enough to nerve him for grappling with the difficulties that lay in his way. Soon after his baptism he began to exhort in the prayer-meetings, and his pastor (aided by the ever-watchful eye of that man of God whose only child lives to weep over the loss of both a father and a husband in one short year) discovered that he had talents which promised much use-

fulness to the cause of Christ. His diffidence, however, somewhat delayed his fully entering into the work of the ministry; so that although it had frequently been proposed to him to be ordained to this work, he never consented until the year 1838; and in December of that year he was regularly set apart to the work of the ministry. Meanwhile, however, he had spent five years in Columbian College, where he graduated in the year 1833, and was numbered with that constellation of shining lights which reflect so great honor on that venerable though much-neglected institution. And never did collegiate advantages find a subject more capable of profiting by them, while, at the same time, he escaped all the evil tendencies which, alas! in too many instances, are justly complained of, as exhibited in the character and movements of those who are favored with such opportunities.

“Very soon after entering regularly into the work of the ministry, our dear brother was for a season interrupted in his work, and unable to preach, by reason of spinal affection. His friends had great apprehensions then that his race would be a short one; and many and anxious were the prayers that went up to the Divine throne that his life might be preserved and his health restored. These prayers were answered; and when he recovered sufficient health and strength again to enter the field of labor, he seemed to be inspired with new ardor for the blessed work of winning souls to Christ; and from that time until four weeks before his death, although never favored with physical strength equal to that of his youth, his labors were abundant and arduous. Preaching to several churches, many miles from his home, he encountered summer suns and winter storms, which might well be expected to shatter a constitution far more vigorous than his. But he toiled on, satisfied that whatever labors he might perform, whatever hardships he might endure, he would reap an abundant recompense in the ‘better land.’ Nor were his labors in vain. More than three hundred were ‘buried with Christ in baptism’ by his hands; while the thousands who listened with heartfelt pleasure to his affectionate pleadings, during frequent preaching tours from home, protracted meetings in other churches, and camp-meetings, will furnish no doubt a host that will astonish himself when he shall meet with them in heaven, who, through his

labors, were brought to Jesus, and blessed with the hope of eternal life."

Thus far we quote from the discourse of Mr. Broaddus. It will be appropriate to refer particularly to the churches he served. This is done in the language of one who well knew, and who could best appreciate the extent of his labors. In this reference is included his connection with the college.

"He was a short time engaged in the mercantile business with a relation in Alexandria, but being convinced that it was his duty to labor in his Master's cause, and being deficient in means, he borrowed money, which was returned two or three years after he commenced preaching, and entered the Columbian College for the purpose of preparing for the ministry. In 1838 he graduated, having spent five years at college. November 1st, 1838, he was married to Miss Louisa H. Love, at Cotland, her father's residence, and was ordained December twenty-fourth of the same year. Soon after, he was engaged by the Salem Union Association as a missionary. At the same time he had charge of Falmouth Church.

"Having a delicate constitution, and the labors he had undertaken being very severe, he was compelled to give up these positions, it being twelve or eighteen months before he was again able to preach. But the Lord restored him to health, after which he took charge of four churches—Liberty, Mount Holly, and Fiery Run, in Fauquier County, and Front Royal, in Warren County.

"These churches he served for several years, and his labors were much blessed, particularly at Mount Holly and Liberty; but they being some distance from his home, he gave them up, and took charge of Middleburg, Long Branch, and Kettocton. For these he labored up to the time of his death. He was strongly attached to his churches. On his dying bed he sent frequent messages, expressing deep concern for their welfare, and the consciousness of fidelity in the fulfillment of his trust."

We now resume the reference of Mr. Broaddus to his talents, character, and closing hours:—

"Brother Herndon's ability as a preacher was of no ordinary grade. He occupied a high position among the Baptist ministers of Virginia, while those who frequently heard him regarded him

as making constant and decided improvement. His topics for the pulpit were chosen rather with reference to practical results than to the establishment of any favorite philosophy of religion. Deeply impressed himself with a consciousness of his utter moral helplessness, he sought to show to sinners their lost and helpless state; and having himself proved both the ability and willingness of Jesus to save those that trust in him, he affectionately urged all to come without delay to the Cross, where shelter is provided from the wrath so justly due to all. At the same time, he had a clear and comprehensive view of the whole system of religion taught in the word of God, and on suitable occasions he was able and willing to defend the great truths of the Bible, either against the open attacks of infidels, or the no less injurious efforts of such religionists as seek to maintain erroneous views of the methods of Divine grace by misinterpreting the Scriptures. Avoiding alike the frigid speculations of such as can find nothing in the Bible but *decrees*, and the wild philosophy of those who, in their zeal to preserve the free agency of man, almost forget that God has any control whatever of the business of salvation, he preached and taught 'Divine Sovereignty' as perfectly consistent with 'human agency'—fixed all the blame of losing the soul on man himself, and gave all the glory of saving it to the grace of God in Christ Jesus. For mere controversy he had no taste, preferring, when it could be done, to dwell in the pulpit on subjects in regard to which Christian men and women of every name are substantially agreed.

"It would be difficult to find a man whose deportment in private life would furnish stronger claims to our regard than that of our deceased brother. Some professors of religion have a piety deformed and defective. Apprehending that to be serious, one must be morose; to be faithful, one must be rude; to show that he is dead to the world, one must always be ready to say to others, 'Stand aloof, I am holier than thou,' they make themselves more and more unlovely. But far from this was the spirit which ruled in our brother's heart and dictated his whole deportment. He seemed habitually mindful of the Apostle's declaration, that 'whatsoever things are lovely and of good report must abound in us, if we would adorn the doctrine of God our Saviour.' Pos-

sessing naturally a gentle and obliging disposition, and this being sanctified by Divine grace, the result was all that cheerfulness of mind, readiness of intercourse, and delight in the well-being of others, which so attached him to all who knew him. In short, his natural qualities, controlled as they were by a constant sense of the obligations upon him as a Christian, made him, in the estimation of all who knew him well enough to appreciate his personal worth, most emphatically a Christian gentleman.

“Benevolence, a virtue far more *admired* in this world than *exercised*, was a prominent feature in our brother's character. ‘To do good and to communicate’ was the motto of his Christian life; and faithfully did he conform to it. ‘His life was a stream of kindness, flowing from a generous heart.’ Among the last acts of his life was the consummation of an act of benevolence which for months before he had been laboring to effect. Bound by no legal obligation to carry out the wishes of his lamented father-in-law, who only one year ago exchanged earth for heaven, and who left the matter referred to wholly to his option, he cheerfully undertook the work while in health, though at a pecuniary sacrifice of thousands of dollars, amounting to much more than half his worldly goods; and completing the work very shortly before his death, he expressed great pleasure in having accomplished it. Those familiar with all the facts of the case alluded to must regard his whole course as manifesting a degree of disinterestedness very rarely met with, even in the best specimens of humanity.

“Although our lamented brother was a man of marked decision of character, I have met with few men more diffident and humble. As has been already intimated, it was with trembling that he united with the church of Christ, lest he should prove an unworthy member. And although he grew stronger in all the graces of faith, hope, love, courage, brotherly-kindness, etc., his humility fully kept pace with the rest, and to the very last was perhaps his most striking characteristic. I enjoyed for years the privilege of occasional correspondence with him, and while his letters always breathed a spirit of deep and heartfelt piety, he rarely alluded to himself without expressing an utter want of confidence in himself, either as to his talents or his personal merits; and

evidently regarded himself as a poor, unprofitable servant, indebted solely to the grace of God for all that he was or hoped to be in the kingdom of Christ. I might go further—indeed, I am strongly inclined to go further; for ‘out of the abundance of the heart the mouth speaketh.’ If you would test the qualities of ‘Traverse D. Herndon, go among the people to whom he ministered in the things of the gospel, and you will find that the bare mention of his name revives the recollections of gifts and qualities, and qualifications for the station he filled, so vivid as effectually to conceal any blemishes which, in common with all men, he may have had. I have not stated, I shall not state, that he was faultless. Were he here present, he would reprove such a statement. But this I can say, in all honesty, that after an acquaintance with him of nearly thirty years, and for many years an *intimate* acquaintance, such was his entire deportment, both as a man and a Christian, that if he had faults, my admiration of the characteristics uniformly exhibited in his life and conversation so occupied me, that those faults entirely escaped my observation. Nor have I heard such faults alleged by others. Indeed, I suppose there lives not within the circle of his whole acquaintance a human being who has ever thought him guilty of any departure from that course of Christian uprightness attained to by the most distinguished of God’s people during their continuance in the flesh.

“It is time, however, that I should speak of the closing scenes of that life which had been thus consecrated to God and to his cause. About the middle of August, the disease made the attack by which this strong man in our Israel was cut down. From the commencement the symptoms were such as to induce, among those who witnessed the progress of the disease, great apprehensions of a fatal result. His sufferings were intense, but as might have been expected, they were borne with calmness and Christian dignity; and when his physician, in answer to a direct question asked by himself, intimated that he must soon sink into death’s embraces, he manifested no alarm, but addressed himself at once to making such arrangements as were necessary in regard to his worldly goods, and having completed these arrangements to his own satisfaction, he peacefully awaited the end.”

Thus we find this dearly beloved brother ready for his dismissal. His last sermon, preached at Middleburg, from the text, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," was expressive of confidence in God that his labors would not be in vain. When near his end, seeing his wife much distressed, he said, "Grieve not for me." Just four weeks from his confinement, on the beautiful Lord's day, September 10, 1854, he entered upon the "Saint's everlasting rest."

One of his brethren thus alludes to him: "I have known him intimately for twenty years, and knew him only to love him. I have tried for many years to avoid favoritism or partiality, but if I had a favorite in the ministry, it was Brother T. D. Herndon. He was a plain, practical preacher, and had been instrumental in doing much good. He was humble, unassuming, affectionate, and, like Paul, he became all things to all men, that he might by all means save some. If he had a real enemy, I did not know it. He has gone. Yes, he has closed his labors on earth, and has gone to receive his crown of glory at the right hand of God. We often wonder why such a man should die; but the Lord, who orders all things according to the councils of his own will, knows what is best, and we must submit. He is now among the angelic host, singing the song of Moses and the Lamb, and awaiting the arrival of other pilgrims who are now journeying to that happy land where all is peace and joy for evermore."

We close our sketch by touching reminiscences from the pen of L. P. B., an endeared Christian brother: "The intelligence of the demise of the Rev. Traverse D. Herndon produced in the heart emotions of grief and sadness. All the day long, I have felt like stepping aside from the crowded thoroughfare of life, loosening for awhile my hold upon its cares and its interests, and indulging in reflections something like those Marat speaks of, when he says, 'My choicest pleasures have been found in meditation; in those fearful moments when the mind contemplates with admiration the spectacle of the heavens, or when it seems to listen in silence, and weigh in the balance the real felicity of the vanity of human grandeur, pierce the sombre future, inquire the



fate of man beyond the tomb, and consider, with restless curiosity, eternal destiny.'

"It has been more than twenty years ago since I first met Brother Herndon. It was in Alexandria, where he, like myself, had gone in early life to better his worldly condition and prospects. His was the occupation of an auctioneer's clerk; mine the same. He, like myself, without fortune or ancestral influence, felt the necessity of cultivating habits of industry and economy, consequently was seldom seen but at the post of duty. With distinctness I remember the first time I ever saw him—it was in the Baptist meeting in Alexandria, when the Rev. Samuel Cornelius was pastor of the church. In those days it was customary for some lay brother to line the hymn for the pastor. That duty was assigned to Herndon, who was at the time a member of the church. With memory's eye I can now see him—when he unaffectedly arose and gave out the hymn:—

"Blest be the tie that binds  
Our hearts in mutual love;  
The fellowship of kindred minds  
Is like to that above.'

"I had lived in the city but a short time, and the appearance of a city congregation was to me stiff and formal. The worship was unlike anything I had been accustomed to. Christians seemed cold and heartless; and having lived among those who knew him to be warm and earnest in their fellowship, I naturally craved the sight of one who would remind me of those with whom I had lived and worshiped. When Brother Herndon arose and stood before the congregation, his manly form, his large black eye, his frank and benevolent countenance, his earnest manner, his full and distinct voice, together with the general appearance of an earnest Christian man, impressed me deeply; and in my heart I said, 'there is a Christian, who lives to commend the religion of the despised Jesus, and not that of a formal, fashionable worship, which, I grieve to say, too often characterizes the religionists of the present day.'

"The unfriendly circumstances which led me, when but a boy, to sunder the ties that bound me to the parental roof, ever pro-

duced feelings of melancholy and sadness,—the more so, when I reflected that I was in the midst of strangers, and could look upon no one who cared for my soul. In this state of mind I naturally desired the friendship and companionship of at least one congenial Christian heart. When I saw Herndon, I felt that I had found the man, and with feelings akin to those expressed by Paul, when he met the brethren at Appii-forum, ‘I thanked God, and took courage.’ I sought his acquaintance, and found him to be all I had hoped or wished for—a brother whose piety was unaffected, whose zeal was ardent, and who had made up his mind to live for *Christ* and *eternity*. And thus did he live, as *surely* and as *certainly* as I pen these lines. He had not long been in Alexandria before he determined to relinquish the duties of an auctioneer’s clerk for a higher and more useful life—it was that of calling ‘sinners to repentance.’ After having spent some years at the Columbian College, he consecrated his best energies to this great work. There are those living who can testify to his faithfulness, and will weep as they talk of his ‘work of faith and labor of love.’ Here we separated; but our hearts were united together as that of David and Jonathan. Our correspondence was frequent and pleasant—to me the more so, because I had reason to believe he took a deep interest in all that was calculated to affect my character, either as a man of business or a Christian disciple. He was far my superior in position, age, and information, knew something of the demands and caprices of society; therefore I regarded him as a fit adviser, a safe counselor, and a worthy and profitable companion. I think of my early intercourse with Brother Herndon as among the most pleasant reminiscences of my now rapidly advancing life, and shall, to my dying day, cherish his memory with emotions of pleasure and gratitude.

“T. D. Herndon was an efficient, faithful preacher of the gospel. I never heard him that I did not desire to be a better man. I never saw him that I did not wish to imitate his example. I never thought of him but to love and to be with him. I knew him well, and I knew him long. He was a man of humble pretensions, freed from ministerial affectation, and clerical, spiritual pride. He sought to rear no distinctions between himself and

other men, because of his calling; but desired only to be respected and loved just so far as his life and character tallied with that of an humble follower of an humble Redeemer. He was a burning and shining light, and wherever he went he was a living witness of the truth he so much loved."

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POINDEXTER P. SMITH.

ANYTHING like an extended notice of this estimable and useful brother is rendered unnecessary by the publication of a memoir of some size, by Rev. A. B. Smith, of the City of Richmond. It is a well-prepared tribute of respect, and deserves a wide circulation. We esteem it appropriate, however, to present in this collection the leading facts of his history.

ELDER SMITH was the son of George L. and Elizabeth Smith, and was born August 14, 1793, in the County of Buckingham, Virginia. His parents were both pious, and seemed to feel aright their obligation to bring up their children in the fear and admonition of the Lord. He often made a thankful allusion to the influences which were brought to bear upon his mind in early life. Often had the knee been bent in childhood's hour, while he had listened to the fervent supplications of a tenderly-loved father. In his tenth year, deep religious impressions were fastened upon his mind. These impressions, more or less, continued from year to year until he was sixteen years of age, at which time he was so strongly exercised that the special prayers of God's people were frequently sought. This state of mind was somewhat modified by the removal of his father to Tennessee. The diversion of his thoughts by the excitement incident to a settlement in the new western home he found to be seriously injurious. The scenes and associations were all unfriendly to his spiritual interest, and he relapsed into a state of worldliness.

As if to confirm his own mind in its evil tendencies, at the age of twenty he joined the army. Under the command of General Jackson he was several months engaged in some of the most

perilous scenes of the war with Great Britain. He participated in the battle of Talahatchie, on the 3d of November, 1813, and on the ninth of the same month in the battle of Taladega. His manners and morals during the exposures of the camp became vitiated, and upon leaving the army in 1814 he seemed to have commenced a career of impiety. All traces of seriousness were gone.

But God did not abandon him, to continue in the path of destruction. Having taken two excursions to Virginia, during his second visit he found an interesting Baptist camp-meeting in progress in the County of Buckingham. To his surprise many of his old companions were interested in the question of their soul's salvation, and some were rejoicing in the gospel hope. His former convictions returned. For several weeks he was overwhelmed with a sense of his guilt. Misspent time, broken vows, manifold and grievous sins, all came up in review before him, and he was almost ready to despair.

About the middle of August, 1815, while in attendance at another camp-meeting, held about six miles south of Buckingham Court-house, he found relief. During the meeting he resolved one morning to spend the entire day alone, in the forest. Here, in meditation, reading the Scriptures, and prayer, his faith rested on the expiatory sacrifice of Christ. He says: "I was there enabled to behold Jesus as a full, able, complete Saviour, and was perfectly willing to trust the eternal salvation of my soul to his will and power. In thus believing, I felt my burden removed, my guilt gone, and a peace and joy I never knew before."

After serious and prayerful examination of himself, and of the question of duty, he united with the Baptist church at Red Oak Meeting-house, Buckingham County. Immediately he conferred not with flesh and blood, but gave himself to the work of diffusing the knowledge of Jesus to others. A prayer-meeting was instituted at his suggestion. He was appointed its leader by common consent. All seemed to look at him, from the time of his baptism, as one likely to take a prominent part among the Lord's people. He now began to exhort his fellow-men in public, and, in about twelve months, to preach. Respecting his call to the ministry he had many misgivings. An irrepressible anxiety

to glorify his Redeemer in the salvation of sinners, urged him on to speak of the great salvation; and yet, a sense of unfitness, and his limited education, filled him with perplexity and dread. But he labored on. As an overseer, he would walk five or six miles in the evening, after the toils of the day, to attend a meeting, and return the same night, to be ready for his work in the morning. The result of these attempts was to fix in the minds of his brethren the idea of his qualification for the ministry, and his own mind becoming better satisfied, he was, in June, 1818, commissioned by the church to preach.

Having entered the ministry, and being conscious of the deficiency of his early education, he connected himself with a school in the vicinity of his residence, devoting himself chiefly to the study of English grammar. He afterwards taught school, with reference to his own improvement as well as a support. The need of due preparation for the work of preaching the gospel was felt. "I would recommend," he afterwards said, "all young ministers to strain every point to obtain a good education. I speak from a knowledge of the want of it."

In 1822 he attended for the first time the meeting of the General Association, in Lynchburg, and to the end of life was an earnest, uncompromising friend of missions. Shortly after this he was ordained by Elders Joseph Jenkins, Samuel Davidson, and Gabriel Walker. On the twenty-second of February he was married to Martha Jane Berryman.

He now gave himself to the ministry, devoting much of his time to preaching. He served various churches at different times. Among these were Mulberry Grove, Buckingham, Mount Tabor, the Fork Church, Fluvanna County, Fork of Willis, etc. His labors, for a succession of years, were of the most arduous character, preaching sometimes at the rate of three hundred sermons a year, besides traveling great distances to fill his appointments. In supplying one of his churches it was necessary to travel on horseback eighty miles every month. Conversions and baptisms under his ministry were numerous; at one time leading into the water more than forty, at another sixty persons. Thus he was, especially as a proclaimer of the gospel, eminently useful. As a pastor, he did not excel. And how could

he? His field was large, his duties multiform, his calls, in different directions and to distant points, frequent. He seems to have worn out himself by the variety and pressure of his toils.

In the year 1844 his health began to be seriously affected. But he toiled on. His mind, too, was calm and peaceful. Writing from the Springs, he says: "Old David never desired a drink of water from the well of Bethlehem more than I do to commingle with my brethren at the Fork." Again: "My brethren and friends are far away, but Christ is near, and my hope in him is strong as ever." Again: "I shall in a few days strike hands with you on the other side of Jordan, where we shall have no more doubts and fears, no cloudy days or dark nights, but be with the Lord forever."

His death occurred November 13th, 1845. He left a widow and eight children. Truly, theirs was a heavy loss; and how great the trial to his churches none can tell. For a more particular reference to his character and labors we refer to the Memoir already mentioned.

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## JOHN OGILVIE.

WE shall not soon forget the meek, unobtrusive, yet warm-hearted disciple of Christ whose character and labors we here propose to sketch. It has been our privilege to be with him in the pulpit, in the social circle, and at his own happy home, and everywhere he was found the same undeviating follower of truth and righteousness. Few men were better qualified to inspire with kindly affections. He was himself affectionate and amiable in his manners. Loving the society of good men, he drew them to himself, and, in numerous instances, in strong and lasting friendship.

ELDER OGILVIE was born in Stafford County, in the year 1793. His early years were spent in the exercise of industrious habits; as Rev. Mr. George expresses it, "amid scenes and employments such as are common to persons reared in the walks of humble rural life. He had many discouraging difficulties with which to

contend, in the first stages of his career; but habits of industry, and general good conduct, gave him employment; fidelity in the discharge of the trusts confided to his care won him friends, and friends furnished him with facilities for acquiring an education and otherwise preparing himself for the duties of life. The professions of physician and lawyer had attractions for his vigorous and active mind, and at different times, as circumstances seemed to favor, some steps were taken with reference to both professions. For the purpose of enabling him to carry out his wishes in regard to one of those learned professions, he took a school in the County of Culpepper, where he remained a short time, and then removed to Jeffersonton, in the same county, to take charge of an academy. From Jeffersonton he removed to Fauquier County, at the close of the year 1826, and entered upon the duties of Principal of the New Baltimore Academy, which post he held, and continued to discharge its duties with unabated energy and popularity, for twenty years, and was given up only because he desired to prosecute with less hinderance the high and holy objects of his calling as a minister of the gospel."

From a sermon preached with reference to his death, by Elder B. Grimsley, we extract the following: "While engaged in his school at Jeffersonton, he devoted all the time he could abstract from the discharge of his duties as instructor, to a course of preparation for the practice of law, and had nothing occurred to interrupt the prosecution of his purpose, no doubt is entertained by those who knew him that he would have risen to real distinction in this learned profession. But God had higher and holier work for him to do. We now approach an event which gave character to his after-life, and a new direction to the energies of his noble mind.

"In early life, Elder Ogilvie had imbibed infidel sentiments, which grew with his growth and strengthened with his strength. In the year 1823 he listened to a sermon delivered by Elder C. George, and at the close of the discourse the preacher propounded this solemn question: 'What shall it profit a man, if he gain the whole world and lose his own soul?' This solemn question arrested the attention of the skeptic, and in an effort to solve it, he was led to see the fallacy of his skepticism and his guilty and

ruined condition as a rebel against God. These discoveries brought him, with deep contrition of soul, to the foot of the Cross, to seek the mercy of God in Jesus Christ. Here he found peace in believing, and joy in the Holy Ghost. Recognizing his obligations to the Redeemer, he sought the first opportunity to profess his allegiance to Christ, and forthwith began to publish to all around him the gospel of the grace of God.

“One month from the date of his baptism he was regularly licensed to preach; and about one year thereafter was ordained to the work of the Christian ministry and assumed the pastoral charge of the Goose Creek (now Pleasant Vale) Church, in Fauquier County, Virginia. With this church his labors were continued for nearly a quarter of a century, with entire acceptance and a large measure of success. He also ministered to other churches with acceptance and success.”

As suggested in the above extract, the whole weight of his influence was now wielded in favor of that gospel which he found so replete with hope and joy. He had learned in the school of infidelity to contemplate it as a cunningly-devised fable, and now waking up as from a bewildering dream, he saw that it was he who had been deceiving himself, that his former scheme was without foundation, and that the gospel was a faithful saying and worthy of all acceptation. Bringing his discriminating mind to bear upon the evidences of Christianity, the conviction was strong and overpowering that the system was supernatural. He could as soon have doubted his own existence as the reality of the revelation which the Scriptures contain. And when he was led to contemplate his relation to God and his persistent rejection of God's claim, he found not only that the gospel was true, but that he was absolutely hopeless without it. It was with him a felt necessity.

It is not surprising that he should become deeply interested in the gospel ministry. Like converted Saul of Tarsus, he was willing to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. His talents and acquirements qualified him to rise to an honorable worldly distinction in the legal profession; and, with his peculiar energy, none can doubt that he might have secured a handsome estate by such a course.



But he chose to become a plain, laborious Baptist preacher, and to suffer affliction with the people of God. Alluding, in a letter to a friend, to a toilsome ride from a distant appointment, in the midst of an inclement season, he writes: "The labor of a country Baptist preacher, and especially of one who is compelled to perform daily toil for the support of his family, is great and fatiguing; but all is sweetened by the recollection that he is doing good, in persuading his fellow-men to be reconciled to God, and that he whom he serves will ere long say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' I think Baptist preachers have in one respect greatly the advantage of other preachers. While others, in most instances, are, as it were, wearing soft raiment and dwelling in king's houses, they are often without comfort, always without luxury, and frequently exposed to the greatest hardships. In these discomforts and trials, to have the assurance in our own hearts that the good of the cause is the object, and the glory of God the motive, is worth more than all the world can bestow." This language expresses the views he entertained of the gospel ministry and the spirit with which he performed its solemn functions.

The labors of Elder Ogilvie, in the fulfillment of his ministerial trust, were exceedingly heavy. It will not be inappropriate to quote from the pen of his estimable widow, in illustration of this statement. She remarks: "It would, I am sure, appear almost incredible to persons of the present day, were I to give a correct account of the manner in which he spent his time, almost every moment of which was passed in labor of some kind, either of mind or body, never allowing himself more, and very often not so much, time for rest, as was really necessary for the strength and health of his body. He had the care of four churches, each of which he visited once a month, on horseback, unless severe sickness of himself or family, or bad weather, prevented. Three of these churches were at a considerable distance, one thirty, one twenty-five, and the other eighteen miles from home, and the traveling all had to be performed between Friday evening, after school, and Monday morning, in time for school again. When the days were too short to get through the duties of his school in time to start Friday afternoon, he would frequently take a cup of coffee before

day, Saturday morning, ride to his appointment, preach morning and night, and on Sabbath morning preach again, and travel very often until late at night. Sometimes the rain and snow were to be encountered to reach home and be ready for the school exercises. He was always needing rest much more than exercise, either of body or mind; and this was not for one or two years, but the last twenty years of his life were spent much in that way. He believed he was called to preach the gospel, and this duty, from his inmost soul, he desired to discharge in the way which would honor his Master and lead sinners to flee from the wrath to come. In addition to this he had a large and helpless family to support, nine daughters and four sons."

It is painful to know that one so well qualified to promote the edification and usefulness of a Christian church should have been compelled thus to deny himself, by making the ministry incidental to the business of teaching school. The churches have, in too many instances, been derelict, suffering the valuable time and talents of their pastors to be absorbed in secular pursuits, in meeting the claims of their families. So it was with Ogilvie. He might have ranked with the most gifted as an expositor of God's word, and as a faithful shepherd over the flock, giving his entire mind and time to the work. But what could he do? His large and growing family must have food and raiment, and it was his solemn duty, under the Divine direction, to provide them.

This leads to a notice of the fact, that Brother Ogilvie may have been deficient in requiring his churches, which were able to do it, to give him a competent support. Some of our best men have failed in this respect. Not that they doubted as to the obligation of the churches to sustain their pastors, but a false delicacy, and a want of faith in God, have prevented them from the occupancy of high scriptural ground on this subject. We can even now grieve, and almost weep, that such a man as John Ogilvie should have been compelled to delve in the school-room, when he might have given himself wholly and so usefully to the ministry.

We here introduce from Elder Grimsley's sermon a reference to his character as a proclaimer of the gospel: "As a preacher, Elder Ogilvie was endowed with superior gifts. Few men, in any

department, possessed his logical ability. With an ease that seemed astonishing, he would divest his subject of ambiguity, and make it so plain that the feeblest capacity could comprehend. In his pulpit ministrations he was highly evangelical. I have never heard him preach a sermon (and I have heard him preach many) from which a man who had never heard the gospel before, and should never hear it again, might not learn enough about the plan of salvation by the cross of Christ to save his soul.

“In his doctrinal views he was a moderate Calvinist, removed alike from Antinomianism on the one hand, and Arminianism on the other. Upon man he charged all the guilt of his own ruin, and to God he ascribed all the glory of his salvation; and intimately acquainted himself with the teachings of the Bible, he fed his flock with knowledge and understanding.”

During the painful collisions which occurred some years ago in connection with the work of missions, Brother Ogilvie took very decided ground. He was a lover of peace, and his unwillingness to break away from some of the churches holding anti-missionary sentiments, led them sometimes to claim him. His absorbing school duties prevented him also from an attendance on our large anniversary meetings, but he was, nevertheless, a warm friend of missions, and threw himself fully with his brethren on that side of the question. An admirable circular letter, written by him for the Columbia Association, in 1842, develops his views on the importance of combination for the spread of the gospel. Referring to this subject, he says:—

“The objects of an association should be twofold: the one, our own individual enjoyment and edification; the other, the conversion of sinners, and the consequent enlargement of the churches. But these ends we are taught to seek in a large portion of the New Testament, and perhaps in no part of it more clearly than in that which is generally termed the ‘Lord’s Prayer.’ Here we are first instructed to pray for the coming of the Lord’s kingdom, and lastly for our individual good; and in another place we are taught to seek the kingdom of God and his righteousness, first of all things. It is plain, then, that those things which will tend to enlarge the kingdom should receive our first and chief attention. Now, brethren, as it is clear from the word of God, and from the

history of the church, that the Lord employs instrumentality in carrying forward the glorious work of redeeming sinners, when we come together as an association our principal duty is to unite in devising those means and plans most likely to be honored by the Lord as agents in the prosecution of his own work. So thoroughly convinced of the correctness of this position were our fathers in Israel, that in the formation of an association, once the most eminent and influential in all this region, but now the most hostile toward the benevolent institutions, they set forth as their principal object, 'the spread of the gospel.'

"But some of our brethren, having become wiser than their fathers, have discovered that the sentiments and practice of these ancient worthies were all anti-scriptural, and have consequently set themselves about a reformation, which consists in opposing vigorously the very means most successful in promoting 'the spread of the gospel.' We hope, brethren, that none of you are likely to be found opposing, or even doubting, but that it is the duty of us all to hold ourselves, and all we have, as consecrated to the Lord; to be employed in that very way which he prescribes, and is most likely to advance his glory in the extension of his reign and the salvation of sinners."

He still further amplifies on this subject, insisting upon it that a vigorous prosecution of appropriate means was essential, as God's own plan, for the accomplishment of his own glorious purposes.

"There are three component parts in Christian character, which, like the vital fluids of human nature, are necessary in due proportion for the healthful existence of the system. These we name—Doctrine, Experience, and Practice. All these must combine in that person who enjoys much communion with God, adorns the doctrine of Christ his Saviour in all things, is useful in his day and generation, and has a good and solid reason of the hope that is within him; and as the church is composed of individuals, if all the members exhibited clearly those beautiful delineations of Christian character, then indeed would she shine as the sun, be fair as the moon, and terrible as an army with banners, and Zion would be the praise of all the earth. Brethren, let us keep in mind that doctrine, without a holy life, is Antinomianism; that works, without correct doctrine, is Arminianism;

that both doctrine and works together, without being born of the Spirit, will not save the soul.

“It is not to be questioned by those who believe the Bible, but that the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ. And when we consider the exceeding progress which the little grain of mustard-seed has already made in the different nations of the earth, we see that all this great work has been connected with human instrumentality. How, let us inquire, came we, the inhabitants of these United States, in possession of the gospel of peace? How did it travel to us from the Eastern Continent? And how did it make its way from the point of its introduction in our own country to the numerous sections which are now irradiated by its brilliant beams? All can see, all do see, that the gospel has not moved one inch farther than it has been carried by human agency. True, that the power of God is the prime moving cause, but human effort is the instrumentality which He employs and honors. Then, brethren, let us be watchful for every opening, and ready to embrace every opportunity for throwing our mite into the treasury of the Lord, and participating in the rich reward which is promised to those who labor and faint not.”

The above extract illustrates the extent to which he would have desired to see properly selected means put into operation for the spread of the gospel. He was willing himself to toil, as well as to make painful sacrifices for this object, and he longed to see the whole Baptist family united in its promotion.

We now, with reference to his character and death, introduce a few paragraphs from the sermon of Elder Grimsley.

“It is rarely our privilege to contemplate a more beautiful specimen of moral worth and excellency than was presented in his life. Who can contemplate his firm, unfaltering adherence to the teachings of the Bible, amid scenes and circumstances peculiarly trying, and not feel a strong conviction that his principles were deep, vital, vigorous, and that the power that sustained him was divine? Who can contemplate the mighty change wrought in his life and character, and not feel that the energy put forth to produce this revolution was divine?

“Men may possess unbending integrity, a high sense of honor,

and devoted patriotism, while infidels and atheists, and we admire such specimens of unsanctified worth. But it is the gospel that melts the heart into penitence, and molds the moral character into the image of the blessed God. To the gospel Elder Ogilvie was indebted for his piety and devotion. Without faith in Christ he would have lived a worldling, unmindful of his soul, his God, and eternity; he would have died and been lost forever. He believed and obeyed the gospel; it renovated his heart, clothed him with humility, inspired him with gratitude, breathed into his soul the spirit of prayer and benevolence, and thus fitted him to live a useful life and meet death without dismay.

“In social intercourse he was highly gifted, never failing to impart an interest to conversation. As a citizen, a neighbor, a friend, he was esteemed by all who knew him. As a Christian, he was loved and revered for his unaffected piety and devotion. But why need I thus speak; most of you knew him better than I did. But he is dead. His work on earth is done: disease is sent to release him; and on the second of June, 1849, in his fifty-sixth year, he calmly fell asleep in Jesus. And now it becomes our duty to consider the closing scenes of the life of our dear brother. The nature of his disease was such as to prohibit a *free* communication with his friends, yet was he permitted to testify that in this trying hour his faith and hope were firm and supporting. A friend and relation approached him a few moments before he breathed his last, and asked him if he had any fears in regard to the future. He replied: ‘I fear myself; I feel that I am a poor sinner in the sight of God, and deserve his displeasure; but I have no fears of his faithfulness. I confide in his promises, and my hope of acceptance is in the blood of his dear Son. I look upon Jesus Christ as my friend, and trust I shall soon be with him to behold his glory.’”

Thus died this lovely man, having toiled in the instruction of youth twenty-nine years, and twenty-six years in the ministry. It was a sad calamity to the churches he served, though to him the beginning of unending rest.

The letter of Pleasant Vale Church to the Columbia Association, at its session of 1849, thus adverts to the event:—

“We have been called upon to mourn the decease of our be-

loved brother and pastor, Elder John Ogilvie. He died at his residence in this county on the second day of June last. It is unnecessary for us to speak of his great public worth as a minister of the gospel, as his name is identified with all that is endearing to the Baptist denomination in this State. His death will, no doubt, be deeply felt in your body; but it remains for us, the people of his charge, more deeply to feel his loss, for none so well knew his worth. As a pastor, brother, friend, and Christian, we can truly say we loved him well. In the discharge of all his duties in life he exemplified the Christian character; and although his lips are now closed forever, and his voice hushed in the stillness of death, yet the remembrance of his virtues shall occupy a place fresh in our memory till 'life's latest breath.' But while, with unaffected sorrow, we mourn this sad bereavement, we trust we can bow submissively to the will of our Heavenly Father."

This sketch is closed by a reference from the pen of Rev. C. George:—

"Having preached Christ and him crucified for a quarter of a century to the congregation of Goose Creek, (now Pleasant Vale,) and having ministered stately for some years at Carter's Run, Little River, Broad Run, and Ebenezer—while still giving promise in his elastic step and general sound health of years of service yet to be performed in the Saviour's name—the hand of disease is laid heavily upon him, and in a few short days he is seen, calmly and quietly, on the second day of June, 1849, yielding up his soul unto God.

"Mr. Ogilvie was the subject of superior mental endowments, had acquired a good education, had carefully considered the great subject of salvation by the cross of Jesus Christ, and stood high as a preacher with those who knew him, on account of the vigor of his conceptions and the clearness with which they were expressed. As a man, he was respected and admired for his propriety of life; as a Christian, he was honored and loved for his unaffected piety. In all the relations of life he was a much valued and most valuable man. He was twice married, and has left a most amiable woman and ten children to lament the loss of a devoted husband and an indulgent father."

## ADDISON M. LEWIS.

ALTHOUGH many years have elapsed since the migration of ADDISON M. LEWIS from this State, yet he was long and favorably known as one of the most intelligent of the Baptist ministry of Virginia. A brief reference to his character and labors is therefore appropriate, and it would be doing injustice alike to him and to the denomination, should his name be omitted in this collection.

The ancestry of Mr. Lewis were highly respectable. Mr. John Lewis, brother of Addison, long known as one of the most popular and useful teachers of the Old Dominion, thus refers to his progenitors: "On the revocation of the edict of Nantes, a French Huguenot lawyer of good fortune, Mons. Louis, left his native country, and bought an estate in Wales. He had three sons, all of whom were lawyers. One remained in Wales, with his father, the second went to London, and the eldest to Ireland. After the death of their father, the youngest emigrated to Virginia, and settled on the Dragon Swamp. He is the Welsh Lewis, from whom Addison is lineally descended. Howell, Iverson, Zachary, and John, are the most common given names of this branch. The second son of Mons. Louis, who had gone to London to practice law, hearing from his brother in Virginia favorable accounts of the country, came over, and settled on the Rappahannock. He is the English Lewis, from whom are descended, Fielding Lewis, Howell, and Robert, nephew and secretary of General George Washington.

"The eldest son of Mons. Louis, who went to Ireland, died there; but his son John, who married the daughter of a Scotch laird, fled to Virginia, with several of his retainers and tenants, and his wife, and sons born in Ireland, he having killed a man who invaded his rights by attacking his domicile with an armed force. John Lewis defeated this force, and slew the leader. After he reached America, the facts of the fight being known to the English sovereign, he was pardoned. He is the Irish Lewis, who



settled in Augusta County." From him descended a numerous family.

Zachary Lewis, the father of Addison, was a student of William and Mary College with Thomas Jefferson, and after completing his education accompanied General Washington, and remained with him some time, at Old Fort Cumberland. He was promoted to a coloneley. He finally settled at Belle Air, in Spottsylvania County. Here Addison M. Lewis was born, the seventh child of his father, September, 1789.

As may be supposed, Addison enjoyed the best facilities for the cultivation of his mind and morals. Studious and thoughtful, he drank in knowledge with readiness, and seemed intent on a preparation for usefulness in future life. His parents were Episcopalians, and he, according to their ceremonials, had become identified with them. His manners were sedate, and his disposition amiable. Before he had reached his nineteenth year a painful conviction that he was unprepared to die possessed his mind. A new train of thoughts was now indulged. Euclid and other text-books, in which he had been absorbed, were laid aside, and Hervey's works, Masselon's sermons, and the word of God, took their place. These were studied day and night. So absorbed did he become, that to everything else he seemed indifferent. His brother John refers to this period, and remarks: "He became then a walking skeleton. He drank frequently, but did not eat more than a few mouthfuls at a meal, constantly walking, and ejaculating to himself. He is now more composed, but has not resumed Euclid, which he laid aside a few weeks ago."

During this sore mental conflict, much profit and comfort were received from one of his father's negro servants. Morgan, this pious slave, and a member of the Baptist church, was the best spiritual adviser this young master could find. "Morgan," said his brother, "has had more of his company than I have, although we were very intimate before. Addison brings him to the study, and also goes to his cabin frequently." How illustrative of the fact is this, that the experience of God's grace in the heart qualifies far better for giving instruction to the religious inquirer than all the learning of the schools! The most logical demonstration and all the learning of the pulpit were as nothing, compared with the

simple teachings and humble prayers of this illiterate slave. Morgan was to the young, intelligent inquirer, more than all others besides. Under his tuition Mr. Lewis was led into a knowledge of God's word, and his plan of salvation.

He was thus brought peacefully to rely on Jesus Christ, and to hope in his name. Now he sought intercourse with other Christians. In all probability his spiritual teacher, Morgan, in preaching unto him Jesus, had something to say about baptism. Thus the Ethiopian eunuch no doubt received his first knowledge from the evangelist Philip. We have reason, too, to believe that the notions of Christian baptism communicated by this negro slave were scriptural. The impression has been entertained that the colored membership of our churches recognize the institution as having something in it of a saving, converting efficacy. This may in some instances be so, but the class, as such, have usually very different ideas. They regard it as expressive of their allegiance to Jesus Christ, their already received Saviour and King, in whom they have joyfully believed, to the saving of the soul. The next thing we hear of young Lewis, was an endeavor to hold an interview with a Baptist preacher. His brother says of him: "A few days before he delivered his experience, he heard A. Waller preach several times. He then went to visit him and Benjamin Waller, and has since been at several meetings, and at the houses of the members of the Baptist Society."

Thus the mind of the young convert was led, by finding an accordance in the practices of the Baptist people with the New Testament, to sympathize with, and to love them. He was baptized on the 3d of July, 1808. His chosen companions were thereafter found among the Baptists, and through life he indicated his warm, strong love for their distinctive principles, because he believed them scriptural.

It was but a brief period after his connection with the church, before he was brought into the ministry. From the beginning he conferred not with flesh and blood, but with great boldness made known his joy, and the ground of his hope. Even before his baptism he began to hold family worship by the consent of his parents. His brother John thus alludes to this fact: "June 20, 1808, yesterday evening, Addison M. Lewis, who for several

weeks has been under religious impressions, and who had left the Episcopal church, in which his parents had been brought up, by relating his experience to Absalom Waller, a Baptist preacher, after returning from a Baptist Union meeting held near Bullock's Mill, in Louisa County, asked his mother if it would be agreeable to her to permit him to read a portion of the Scriptures, sing a hymn, and offer up prayer. She answered in the affirmative, and also Mrs. R. Lewis, and the doctor, but with this reservation as to himself, that he should attend only when it suited his convenience or inclination. I was present at this conversation, but observed a profound silence. This morning and evening, as also yesterday evening, he carried his plan of family worship into execution. His prayer was sometimes interrupted for the want of a word, and had some repetition, but was fluent, impressive, eloquent, and solemn. This did not surprise me, as I knew that he had very frequently, of late, prayed aloud in private."

He was soon recognized as a promising preacher of the Word. In 1809 he appeared as a messenger of the Gold Mine Church to the Goshen Association, and for about twenty years, almost without exception, his attendance was continued at the annual meetings. He was one of the most active, intelligent, and influential members of this body, and, for most of the time, either its presiding officer or clerk. Not unfrequently he was the preacher selected to deliver the introductory sermon, or to write the circular letter. On important committees he seems to have been frequently placed. Thus, until his removal from Virginia, as a preacher and a man he occupied a high place in the regards of the people.

About the year 1830 he migrated to Kentucky, when he took position among his brethren in the ministry. Subsequently he removed to the State of Missouri, there laboring until the year 1857, when he was called away to his reward, having nearly reached his threescore years and ten. His loss in Missouri was painfully felt. The Mount Pleasant Association, of which he was a member, at their meeting, after his death, adopted resolutions expressive of their high appreciation of him as a laborer in their midst. They felt that a good man had fallen in Israel.

Mr. Lewis occupied a high position among the Baptists in this

State, as a consistent advocate of the great doctrines of God's word. He was also eminently practical in urging those truths. Referring to the importance of correct views in order to the due exercise of holy affections, he remarks: "Though the term 'doctrine' has been used in reference to various systems and subjects taught by men, yet in the sense of the Scriptures we understand by it those great and important truths, taught by our Lord Jesus Christ and his inspired servants, relating to the gospel kingdom and the salvation of sinners. These, as recorded in his Word, set forth the character and perfections of God; the fallen and depraved state of all mankind—their condemnation by the law of God, and exposure to Divine wrath and indignation; the wise and gracious purpose of God, in the gift of his Son; and the work of the Holy Spirit, in changing the heart, and applying the blessings of redemption. Now as the 'carnal mind is enmity against God,' and the 'understanding darkened' by sin, it is not only ignorant of the way of access to Him, but stands utterly opposed to his revealed will, until brought by the Divine Spirit to see and embrace Christ, as 'the way, the truth, and the life.'

"Since, then, the great Teacher of truth has shown that 'false prophets are gone out into the world, and deceive many,' it becomes both ministers and people to be guarded against them: and, following no man farther than he follows Christ, to bring both what they preach and what they hear 'to the law and to the testimony,' to be approved or rejected by that unerring standard. We are warned of those who teach 'for doctrines the commandments of men,' and 'by good words and fair speeches deceive the hearts of the simple.' But the Lord has promised that, in doing his will, 'we shall know of the doctrine, whether it be of God,' so, distinguishing the form of sound words, which is after Christ, which abases human pride, and ascribes glory to God only, from that worldly wisdom which puffeth up, we are enabled to mark such as speak of themselves, seeking their own glory."

He was a friend of missions, and labored for their promotion. He thus expresses himself on that subject: "That the Redeemer's kingdom shall increase, and be widely extended among men, is as certain as that Christians are called upon to labor for its accomplishment. He who has taught us to pray for the coming of his

kingdom, has also taught us, that to be saved, men must believe; and that, to believe, they must hear the gospel which reveals the objects of that faith. And how shall they hear without a preacher? Those who enjoy the gospel ministry can surely appreciate its worth to others: and, while our hearts heave with warm petitions to God, in behalf of souls, we should, with zeal and prudence, foster the combination of Christian effort to send the Word of Life to those that sit in darkness, and in the region and shadow of death. Many have become aroused to a sense of their obligations on this score. They have labored in the harvest of souls, and received a rich and everlasting crown of rejoicing. The gospel is progressing among the benighted portions of the earth. We rejoice that a spirit of holy enterprise is manifested by Christians of different denominations to further its blessings to every nation and kindred, people and tongue; and we trust that the time draws near, when, with open face, they will not only behold the same glory, but likewise be changed into the same image."

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### JOHN BIRD.

THE following suitable memorial of one of our devoted Virginia ministers was prepared by Rev. A. Broaddus, and makes a part of the sermon delivered by request of Upper Essex Church:—

JOHN BIRD was born April 3d, 1801, and was consequently in his fifty-eighth year at the time of his death. His first wife was Miss Matilda Haskins, who, some fifteen years subsequent to the marriage, died childless. His second wife was Mrs. Sally Ritchie—his bereaved and heart-stricken widow, on whom now devolves the momentous parental responsibility of rearing an only and almost idolized son. Brother Bird's mental temperament led him, in early life, to be fond of gay company and wild sports. He was, in the most favorable sense of the term, a man of pleasure, but was never, I believe, addicted to dissipation. So far as I have

been able to ascertain, he had no serious impressions on the subject of religion previous to the year 1824.

During this year, a small prayer-meeting was held at a private house in the County of Middlesex, at which a few unconverted persons present manifested so much interest and feeling, that an appointment was made for a similar meeting to take place the ensuing week. At this latter meeting the attendance was much larger, and the interest more marked and manifest. The work, thus begun, went on, widening and deepening, till the whole region around was brought under a powerful religious influence, and hundreds were added to the church. Brother Bird was one of the fruits of this revival, and was baptized by Elder Philip T. Montague, in August, 1824.

The baptismal scene on this occasion has been described by Brother Bird as far the most impressive and imposing he ever witnessed. The place selected for the baptizing was a small bay or cove in the Rappahannock River. The news of the revival had spread throughout the Northern Neck; and several vessels crossed the river, loaded to the water's edge with passengers. On reaching the south side of the river, these passengers took small boats and arranged themselves in a semicircle around the place of baptizing. Thousands of solemn and interested spectators lined the shore, and while *a hundred candidates* went hand in hand down into the water, a glorious song of praise rose from the vast throng on the land and in the boats, up to the throne of God.

Brother Bird having been licensed in 1825 by Exol Church, and ordained April 21st, 1827, by a presbytery consisting of Elders P. T. Montague and Richard Claybrook, (the ministers who officiated on the baptismal occasion just mentioned,) entered on the duties of an evangelist in parts of King and Queen and Essex Counties. Some two or three years after his ordination, he was chosen assistant pastor of Exol Church; and in 1840, on the death of the lamented Segar, he was called temporarily to the pastorate of Enon Church. In 1836 he was chosen pastor of Upper Essex, and continued, to the time of his death, to discharge the duties of his office with the respect and esteem of all who knew him.

The life of a country pastor in a secluded neighborhood offers

but few incidents of marked interest; and now, in turning, after this brief notice of the life of our loved brother, to delineate his character, I observe that he *was a man*; and in saying this I stamp him with imperfection. Brother Bird, like all other men, had faults, the most prominent among which was a nervous timidity of spirit, a proneness to augur danger where none existed, which, from an excessive apprehension of evil, sometimes arrested his power of doing good. His caution was extreme, and his natural aversion to bold and hazardous measures sometimes enervated his resolution and crippled his efforts. It must also be acknowledged by his warmest friends that he was deficient in the spirit of authority—that he wanted the power of asserting his rights, of repressing the encroachments of petulance or presumption, and of sustaining his pretensions to rule. The extreme gentleness of his character was such that it left him too much at the mercy of those who were conscious they might abuse it without incurring the danger of his resentment. He not only carried with him no *offensive*, but he had no *defensive* armor. The want of force and energy of character, which was his chief imperfection, induced a fear of consequences which predominated too much in his course of action, and consequently he was more easily deterred by the apprehension of possible evil, than incited to action by the prospect of good. There was nothing he needed to be cautioned against so much as caution itself.

For the liberty I have taken in alluding to the imperfections of our loved brother, my apology is, that unqualified praise is deserving of but little credit, and that the “failures of even the best men are often as instructive as their virtues.” It is but justice, however, to say that these imperfections were in the strictest sense *imperfections*. They were not the result of obliquity of will or deficiency of principle, but were due to his natural temperament—were, in a great measure, constitutional, and were, to some extent, even the offshoots of virtues themselves. Moreover, they were counterbalanced by rare and admirable excellences—excellences very far above those which attach to the average character of Christians.

Brother Bird was distinguished by great kindness of heart. He was, in the best sense of the term, a philanthropist. His benevo-

lence embraced the whole range of animated existence ; and there was not a creature in the universe, from a soaring angel to a crawling worm, whose happiness he did not desire, and would not have been ready to promote. Nothing gave him so much pain as the apprehension of having given pain to others. He kept his words and actions under constant guard, lest he might wound the feelings or injure the interests of his fellow-men ; and if he thought he had unwittingly given offence, he was unhappy until he had made the amplest explanations and apologies, and received the fullest assurances of satisfaction. Though no man entertained a stronger detestation of vice, or was more prompt in condemning faults in himself, yet he was ever ready to extenuate the failings of others, and to soften the censure with which the erring and vicious are usually visited. He united with a warm and ardent attachment to his family and friends universal love for his race ; thus manifesting the spirit of Christ, and furnishing conclusive testimony that he was one of his.

Brother Bird was of an eminently social turn and temper. He never conceived that religion was an enemy to the innocent enjoyments and social endearments of life, and hence he entered into them with a hearty zest, which was tempered and sobered, while it was purified and exalted by Christian principle. Nothing seemed to give him more delight than to be one of a circle of brethren and friends of congenial tastes and feelings ; and his enjoyment was always enhanced when this circle surrounded his own fireside. While such occasions afforded him no ordinary pleasure, the kindness of his heart, his modesty, and his intelligence, added materially to the enjoyment of others.

Brother Bird was distinguished by a strict and tender conscientiousness, which was manifest in all he said and all he did. He entertained a most sacred regard for the truth, which would never allow him to indulge in those exaggerations and embellishments, in the statement of facts, which some, who would shudder at a direct falsehood, feel at liberty to employ in order to render a narrative more attractive. Whatever he affirmed might be considered as certain, so far as his knowledge went, as a mathematical proposition. Indeed, he was so scrupulous in reference to the truth, that he was sometimes almost tedious in making a state-



ment, from his circumlocutions and qualifications of language. He carried the same conscientiousness into all he did. It was said by my brother, who conducted the funeral at his residence, that "an angel in heaven would as soon be guilty of a deliberate violation of principle as John Bird." I fully indorse the sentiment. All the powers of earth and hell combined could not have induced him deliberately to do what his judgment and conscience condemned. Indeed, so tender was his conscience, that he willingly subjected himself to the charge of being squeamish and fastidious, rather than indulge in many questionable practices which others considered innocent. His constant aim was, to "avoid every appearance of evil."

Brother Bird felt a warm and ardent attachment to the doctrines of the Bible, and advocated them with unflinching firmness. There was nothing of the bigot about him. He entertained a catholic charity for all denominations, and loved the image of the Saviour wherever he saw it reflected. But there was nothing of the looseness of the latitudinarian about him either. He might yield in other things; he would sacrifice his predilections, and feelings, and interests, to the wishes of others. But no earthly consideration could induce him to give up one jot or one tittle of the word of God. Here he was immovable as a rock. He believed with all his heart the tenets of the denomination to which he belonged, and he earnestly desired to see them universally adopted and carried into practice. I remember hearing him say, not long before his death, to two ministers of whose doctrinal views and intellectual capacity he entertained a favorable opinion, "I depend on you two to advocate Baptist views, and to preserve the purity of Baptist doctrine;" and it seemed to afford him heartfelt pleasure that there were ministers of his acquaintance to whose hands he could safely confide these great interests.

## CHARLES A. LEWIS.

WE are indebted to the kindness of Elder J. C. Willis, for a reference to the life and character of the excellent man whose name heads this page. We shall mainly rely on this reference in making out the following sketch.

CHARLES A. LEWIS, son of Charles A. and Catherine Lewis, was born in Caroline County, Virginia, about the year 1800. Of his genealogy and early history but little is known to the writer. He is informed, however, that from a boy he possessed that trait of character so essential to success in any undertaking, an indomitable energy and perseverance. It was this that enabled him by his own exertions, with but little pecuniary aid, to acquire a good English and classical education. By it he outstripped his classmates, endowed by nature with more sprightly minds.

He was, for a time, a student at the University of Virginia. Having finished his education, and married the widow of his cousin, Colonel W. Woodford, of Caroline County, he was called to take charge of Rappahannock Academy, as principal, which position he filled for three years, to the entire satisfaction of the trustees and patrons. After he had been absent four years, he was again prevailed upon to take charge of it, which he did for two years, raising it each time from a declining to a prosperous condition. He ranked in his day among the best disciplinarians.

It was during his last stay at the Academy that he and his wife made a profession of religion, and were baptized into the fellowship of the Liberty Church by the pastor, Elder Laurence Battaile. He commenced family worship before he was baptized. Brother Lewis was naturally a man of great spirit, and could not bear the idea of failing in anything he undertook; consequently, for a short time, he followed the Episcopal prayer-book in family worship, and in his first efforts at preaching used notes. In after-life, though he carefully prepared his sermons, he seldom, if ever, carried notes into the pulpit. His surviving daughter remarks: "I have now in my possession skeleton sermons, under texts, etc.,

in great numbers. At times, when there was not much preaching, he was a hard student."

He was emphatically a student of the Bible, and of his own heart. To use his own reference as to the best way of preparing one's self for religious duties, "he lived upon his knees, and fed upon the word of God." He threw aside his notes as props upon which he formerly rested, and was accustomed to address the people extemporaneously. He was constantly in the habit of looking up to the Divine Spirit for guidance and success, even while he believed it proper to prepare himself by previous thought for the pulpit. He was accustomed to say that it was a source of mortification to him, when he looked back over his ministerial life, to see that Satan had so far influenced him for a season as to induce him to exercise an undue reliance upon notes, instead of looking to the promise, "Lo! I am with you always, even to the end of the world."

The writer feels that he can say, without exaggeration, that Brother Lewis was the most spiritually-minded man he ever knew. He had the deepest sense of his own unworthiness, and of the fullness of Christ. It was no uncommon thing for him, when riding, to put his hand to his breast and exclaim, "Unworthy, unworthy! Dearest Saviour, canst thou love such a sinner?"

It was very soon after his return to the Academy that he lost his companion. He had previously lost several infant children. His little surviving daughter, then about six years of age, for whom he always manifested more than ordinary parental anxiety, he placed under the care of her maternal grandmother and aunt. He remained a widower to his death.

He was a man of prayer. Could the groves around every meeting-house where he preached, and along the roads where he traveled, and the walls of the chambers of his flocks speak, of how many devoted, agonizing prayers would they tell! But these cannot speak; his groans and tears are doubtless recorded on high. There are those now living who can speak. Where is the brother, that has ever rode or walked with him, who has not been invited to step aside into some retired place to engage with him in prayer? How many are there that have, on such occasions, been influenced to offer their first audible petition, and have after-

wards kept up both family and public prayer? He possessed in an eminent degree a talent for calling out the gifts of others. His own language in prayer was so perfectly simple and childlike, that the most timid and stammering would be induced to try. What sympathy and tenderness he manifested when a brother made a failure! He was caused to feel that he had not a pastor "that could not be touched with the feelings of his infirmity, but who was in all points tempted like as he was"

Election, predestination, effectual calling, and the final perseverance of the saints, were themes upon which he delighted to dwell, while he taught experimentally that the love of Christ alone could constrain the believer practically to surrender all to Christ. He held up the terrors of the law as warning to the impenitent, but the mercies of God through Christ as motives of obedience. At times, when the scenes of Calvary were vividly impressed upon his mind, there was a peculiarly persuasive eloquence in his manner and style.

When he had an appointment to preach, he made it his business to be there when the time arrived. He seldom allowed any weather to prevent, and the consequence was, he rarely ever failed to have a congregation. How many delightful sermons has he preached to a few assembled on an inclement day! The register of his faithfulness, his love, and devotion, is in the minds and in the hearts of those whom he served. No doubt, many remember to this day his scathing sermons on covetousness.

He preached extensively in Eastern Virginia, in the early part of his ministry; and the writer thinks he served as pastor the churches of Providence and Salem. In the latter part, up to the time of his death, he was pastor of Waller's, in Spottsylvania County, of County Line, Caroline County, and was co-pastor with Elder John C. Gordon, of Zoar Church, worshiping at Zoar and Flat Run, Orange County. His labors were greatly blessed, and great numbers were gathered in under his ministry.

The Goshen Association is indebted to Brother Lewis, with others, for her present efficient operations in the mission cause. When the conflict arose in the Association as to whether she would remain with the General Association, or withdraw and carry on missions independently, he was favorable to the present plan.

When the present system was agreed upon, he visited most, if not all, the churches in the Association, to stir up in them a missionary spirit. The next meeting of that body told that his labor had not been in vain.

As a disciplinarian he looked to the purity of the church, giving countenance to no evil or sinful practice. He had no more use for little sins among church members than he had for little foxes in a vineyard. He looked with prophetic vision to the time when the test should be introduced into the churches. While conversing with the writer during his last illness on that subject, he said: "He thought the time was near at hand when total abstinence from all intoxicating liquors as a beverage, should be made a test of fellowship in the churches."

He was endowed by his Creator with a generous nature. He seemed to feel that he was indeed a steward for Christ, and as Providence offered occasion he bestowed liberally of his means. The poor around him, while principal of the Academy, felt the effect of his liberality. On one occasion he had fifty dollars, and for which he had a pressing demand in a few days, but falling in with an afflicted brother in the flesh, whom he found to be in a destitute condition, he generously gave him the whole of it, saying, "The Lord gave me this, and he will give me more if he sees fit." The Lord did see fit to give him more. On his return he stopped at Crooked Run Church, in Culpepper County, where the Lord was pleased to bless his labors, in connection with others, to the conversion of a goodly number of souls, among them the lamented Elder John O. Garnett, and to open the hearts of Christians, so that when he was about leaving, without any solicitation upon his part, they slipped seventy dollars into his hand; thus being faithful in a few things, he was made ruler over many things. His widowed sister shared largely in his liberality.

Brother Lewis was the subject of affliction in his latter days, owing no doubt to his great imprudence in diet, for he was not a prudent man in such things. As is generally the case with persons of ardent temperament he was subject to seasons of despondency. A few weeks before his death he seemed to rally from his disease, and with his wonted zeal he went forth to preach Christ to the people. He preached at Liberty, in Caroline County, on

Lord's day, in the forenoon. The news spread rapidly; it seemed to dispel the gloom which had hung over his flock on account of his illness, and to shed light and joy into their hearts; but ere they could realize its truth, it was made known that "Brother Lewis is dead." He took cold from over-exertion, which resulted in hemorrhage, of which he died early in the spring of 1847. He died with his armor on, in the full assurance of hope. May it be the happy lot of those for whose salvation he so ardently labored in this world, to be welcomed by him to the bright realms of endless bliss!

In addition to the above, chiefly prepared by Brother Willis, an extract from the pen of Elder Herndon Frazer is hereby presented:—

"He was a good man. Good is a relative term. I do not mean by it that he was not a sinner. His departed spirit, if allowed to speak, would rebuke me sharply for uttering such a sentiment as this. No man, perhaps, had a more abiding sense of the depravity of the human heart than Elder Lewis. But I mean that his soul was deeply imbued with the spirit of Him whom he served, which prompted him to follow his footsteps, going 'about to do good.' This he made his business. He gave himself wholly to the ministry. He preached 'publicly and from house to house,' and wherever he went he sought a place for his Master, and would not tarry long anywhere where he was not a welcome guest. He gave almost everything he talked about a religious turn. If he bore his testimony against a popular vice or besetting sin of a professor, it was by showing its contrariety to the spirit of the gospel, and this in so affectionate a way and with a motive so apparent to do good, that no offence could be taken.

"He was pre-eminently a man of prayer. He prayed always; that is, he always appeared possessed of a spirit of prayer, and he could not rest satisfied without frequent seasons of retirement, either to his closet or the fields and groves, to indulge this spirit at a throne of grace.

"How well all his pious friends who were intimate with him remember this trait in his character! In his walks for exercise or meditation, if accompanied by a friend, he could hardly pass a grove of trees or other secret recess without proposing to make it

an oratory or place of prayer. And I will add, I believe he was instrumental in elevating the tone of piety among his brethren. No man could be with him long and not catch something of his spirit. Worldliness or carnality felt rebuked in his presence, and his incessant lamentations over his own depravity, his involuntary ejaculations for help from on high, his firm belief in the efficacy of prayer, his faith in the merits of Christ, and self-reproach for indulging in the sin of unbelief, etc. etc. seemed to awaken corresponding emotions in the bosoms of his associates, and to impress a kindred character on their hearts.

“With regard to his preaching talents, although his manner was a little exceptionable, he was a chaste, fluent, and correct speaker. He had great zeal, but it was according to knowledge; for to the Bible, and the Bible alone, did he appeal for all his views of doctrine, precept, and example. He was well acquainted with the Scriptures; was able to read them in the original tongues—at least the Greek, I am not sure about the Hebrew—and he made them their own interpreter, but seldom consulting commentators.

“He was a faithful pastor. He not only preached to his people at their meeting-house, but at their own houses and fire-sides. He visited all of them often, to see after their spiritual interests, and if he found anything derogatory to the Christian character indulged in by any of them he would faithfully admonish them of their error, and seek all prudent means to reclaim them. He was an advocate for strict discipline in the church. He was also an uncompromising opponent to the use of alcoholic drinks as a beverage. The practice of making, vending, or using ardent spirits, except for medicinal purposes, his pious soul cordially repudiated; and he considered it entirely inconsistent with the Christian character to engage in such business; and much good was accomplished by him both to the church and the world by his labors in this cause.”

The testimony thus borne by Brother Frazer will be regarded as just by all who knew the subject of this sketch. It was our pleasure to be somewhat acquainted with him, and to recognize him as one of the excellent of the earth. Though some of his views may have been extreme, in spirit and in practice, he was not

an ultra man. No one ever breathed more of the spirit of love. The great truths of the gospel he fearlessly proclaimed, and yet with meekness of wisdom. If he rebuked sin, it was not because he was of captious or unkind temper. He took strong views on the temperance question, but these views were expressed in the kindest manner. With respect to the test question, his daughter remarks:—

“I am under the impression that he did not think it expedient to have it agitate the churches at the time it did, from a conversation I remember hearing a very short time before his death. Just a few days previous to his last sermon, when he lifted his voice in the inculcation of the spirit of love, he urged the pastor of a church not to let it be brought forward. I do not think he considered it expedient.”

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### VALENTINE M. MASON.

PECULIAR emotions are awakened in contemplating the history of VALENTINE M. MASON. Virginia Baptists cannot easily forget him. They are not a little indebted to him for the diffusion of their principles, and the building up of the kingdom of Christ in their midst. Thousands now living can attest with what fidelity he wrought in their service, and it will remain for the judgment-day to develop the extent of an influence for good which he sought to exercise.

His birth occurred in the year 1783, in Stafford County, near the City of Fredericksburg. It would seem that in early life he was taught the principles of the Christian religion, but whether his parents were professed adherents of the gospel system is not known, or with what denomination they affiliated is unknown. By a letter written in after-life to a relative, he intimates that the majesty and perfections of Jehovah were urged upon his attention by his father and mother; and that as early as the age of five or six years he found his heart rising up in rebellion against a being



of such purity. He referred to this to show how, even at the earliest age, the carnal mind, which is enmity against God, exhibits itself.

He was brought up to the business of a printer, and spent a portion of his early years in Alexandria. Nothing further of that period of his life is known until the year 1804, when he removed to Lexington, Virginia. In the same year he married. For a season he entered a clerkship in a mercantile house of that town, but subsequently assumed the editorial conduct of the Lexington Intelligencer. This position he filled with credit to himself for several years. During this time he cherished, with more or less of intensity, a concern on religious subjects, but it was not until the year 1816 that his thoughts and feelings were of a decided character. Then the power of godliness was felt in the cordial committal of his soul's eternal welfare into the hands of Christ. His views from this period seemed to be remarkably clear. The evil of sin, its desert, and the only remedy provided by God in the sacrifice of his Son, were contemplations with which he was daily familiar.

In a letter written in the year 1817, he expresses himself as unable to unite with the Presbyterians, with whom he was consorting, on account of serious scruples on the subject of baptism. He could perceive no warrant in the Scriptures for baptizing infants, and therefore found himself unprepared to be a Presbyterian. His intimate friends were of this persuasion, and in the town where he resided scarcely a Baptist was to be found, while no Baptist church existed in the vicinity. Every dictate of personal interest prompted a sacrifice of the scruple entertained by him. But the claims of conscience and the clear teachings of the New Testament at length decided him to seek, at the nearest possible point, a connection with the Baptists. He was baptized by Elder William Duncan, in 1817.

About the same period he found himself pressed in spirit to communicate his knowledge of the gospel salvation to others. His naturally active mind and general knowledge qualified him at once to take position in the ranks of the Baptist ministry. In the year 1818, being then a licentiate, he appeared as a messenger from Neriah Church to the Albemarle Association, and was

appointed chairman of a committee to draft a constitution for a missionary society—thus evincing that from his early Christian history he was imbued with the spirit of the gospel in an eminent measure. In all probability he was the originator of the scheme to form such a society, and for this reason was put at the head of the committee. He was ordained the second Lord's day in July, 1819.

In 1823 he was appointed clerk of the Association, and continued to fill this office for ten years. Up to the time he removed to the County of Amelia he was the efficient pastor of Neriah and Panther Gap Churches. He was also one of the first delegates deputed by the Albemarle Association to attend the General Association of Virginia, and almost every year after received the appointment, while he remained in that region. Nor is it too much to say, that he contributed greatly to the efficiency and interest of those large meetings of the denomination. He took a lively interest in the incipient measures which have since so largely contributed to our denominational prosperity in this State. No measure promising good was regarded with indifference.

He warmly espoused the cause of ministerial education, when first the society for this purpose was organized; and in the origination of the Virginia Baptist Seminary, and afterwards of Richmond College, took an active part. The same may be said of foreign missions. He longed for the overturning of Satan's empire among the idolatrous nations, and pleaded often and earnestly that the churches should take a livelier interest in the diffusion of evangelical truth.

The chief influence exercised by Elder Mason, in the great movements of benevolence in which the churches engaged, was in favor of the General Association. Until within a few years past, that body was confined to the simple work of supplying destitute portions of the State with the preached Word. For some time the body was constituted of messengers from associations mainly. But few generally attended, and but little comparatively was done. Two or three missionaries or more were appointed, frequently for only a portion of the year. It was found necessary to adopt a change. The money basis was introduced. It was thought to be fair to give those who contributed the funds the

right to disburse them. This, as the best and most equitable principle of representation, was by almost all approved, and a wonderful change in the condition of the body took place. The number in attendance not only increased, but all who came were interested, for it was the money they and their churches had contributed they were required to distribute.

These beneficial changes in the frame-work of the General Association were warmly espoused by Elder Mason. He was the chairman of the committee on constitutional change, appointed in 1829, when the meeting occurred in Petersburg. The constitution was then amended. During that year he spent seventy-eight days as a missionary in the Counties of Pocahontas, Bath, and Greenbrier, and, by request of the Board, between two and three months in the agency work. He reported that the change of sentiment in favor of the work going on in the churches was truly encouraging.

Brother Mason received the next year the appointment of general agent, and commenced a series of self-denying endeavors, which were crowned with wonderful success. The first year, he remarks: "My efforts have come far, far short of my wishes—perhaps of your just expectations, but they were made with all my heart. The union of our brethren, and the spread of the gospel through the State, are objects dearly cherished by me, and to which, one way or another, I expect to devote my life. My solicitude for the success of the General Association arises from the conviction, that to that body the churches must look for that union which will most effectually counteract the more dangerous, because more specious, infidelity, that has so much troubled the churches under the Baptist name."

Another year, he says: "During the past winter, though much indisposed in consequence of exposure, I have never missed an appointment. My devotion to the great work of supplying the destitution of Virginia has not diminished." The year following, the Board say: "The labors of your general agent have been arduous and unremitted."

Thus he continued, until, worn down by the extreme severity of his labors, it was necessary to resign his position. Few, if any, of the ministers of that day passed through such exposures, and were

subject to such toils as fell to his lot. In storms and sunshine, by night and by day, he pressed on, suffering himself to take little or no rest, until his sturdy frame was reduced to a mere skeleton. A surviving daughter states respecting him: "He devoted soul and body to his Master's cause. As a minister, pastor, and agent none really knew his untiring zeal but his own family and the members of his churches. He was never known to disappoint a congregation, unless he was so sick as to be unable to sit upon his horse. Over the mountains he would travel, through rain and snow, and was never heard to complain. I have known him to leave home for a month, when it was necessary to be lifted upon his horse. His family saw and knew that he was wearing himself out, but could not persuade him to desist, such was his anxiety for the glory of God and the salvation of sinners. The interests of the General Association absorbed his whole soul. His pecuniary sacrifices for its sake none knew but ourselves. No worldly or selfish motive was ever permitted to interfere with what was esteemed to be his duty."

This testimony, by one who knew so well, is literally true. It is doubtful whether any of our brethren in the foreign field, a few cases excepted, have passed through more hardships, or sacrificed and suffered more than Valentine M. Mason. It was the same great cause. It was the same loved Saviour. He in this land, and others in heathen lands, were alike impelled by highest, holiest impulses in their cause of devotion.

We now note the close of his useful career. As already intimated, his shattered condition of health gave melancholy warning of his approaching departure from the earth. His last visit to the June anniversaries affected many hearts. He who was wont to take an active part in these deliberations, was seen, with faltering step, scarcely able to sustain his emaciated frame.

During his last illness he was somewhat depressed from a knowledge of the fact that he was about to leave his family without suitable provision for their support. But from all his fears he was at length delivered. A Christian brother remarks: "A few days before his demise, while surrounded by several friends in conversation, he lifted his emaciated hands, and his countenance

brightened, exclaiming, 'Happy, happy home!' This he repeated several times, then added, 'Heaven smiles, angels smile, Jesus smiles, God smiles.' He continued in this happy frame of mind some time, giving vent to his feelings by similar expressions, until his strength was nearly exhausted. He afterwards said, 'God is near, his arms are underneath to support me.'"

Thus he peacefully passed away on the 15th of July, 1843, being sixty years of age.

The following references to his talents as a preacher, and to his character, are from the senior editor of the Religious Herald: "Elder Mason was an acceptable preacher. His discourses were methodical and instructive. He frequently discussed doctrinal subjects with clearness and ability. Wherever he traveled he was heard with interest and attention. He used sound speech which could not be gainsayed.

"Elder Mason was strongly attached to his denomination—a firm and unwavering Baptist. Whatever opinion he embraced, he maintained that opinion with steadfastness. In his intercourse with other denominations he was courteous and urbane, but would never yield what he conceived to be the truth to gain popularity, or secure the good-will of his fellow-men. As a writer, especially on matters of practice, his productions were argumentative and clear, and they always secured the interest and respect of his readers; though his manner, at times, exhibited some degree of asperity. His firmness in maintaining his opinions, coupled with a frank and positive mode of expression, offended, at times, some of his brethren, and rendered him less popular than he otherwise would have been. But it was not his intention to give offence, but to advocate truth.

"In his walk and conversation he was upright, circumspect, and devout. He had a good report of those without. As a husband, father, friend, his example was worthy of all respect. He was a good man, an able minister of the New Testament, and an indefatigable agent. His life was devoted to the worthiest purposes, and the services he has rendered to the Baptist denomination will cause him to be remembered with gratitude by the present generation. His demise is a loss to the church which will long

be felt. We sympathize with his afflicted family, and feel with them, that we have lost a friend, personally endeared to us by a long and unreserved intercourse. He has left several children, two of them in the distant State of Louisiana.

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### CHARLES F. BURNLEY.

THIS young pastor was called away just as he had entered upon a career of usefulness, full of hope to himself and of promise to the churches. Sadly were the hearts of hundreds affected as the tidings of his removal fell upon their ear.

He was the son of highly respectable parents residing in Louisa County. In that county he was born, May 4th, 1813. In early childhood he evinced remarkable traits of character, being unusually grave and circumspect. He maintained even then the firmness which ever after characterized him.

How far his peculiar sedateness may have been caused by the death of his mother is not for us to say. She died when he was a child. No trial which a youth can suffer is to be compared to the loss of an intelligent, ardently devoted mother. He afterwards spent most of his time with an uncle. When quite a boy he was the subject of a saving change, and united with the church at South Anna, then under the pastoral care of Rev. James Fife. He at once gave promise of usefulness, his thoughts leading him to the ministry as a work which God would have him perform. A license was granted by the church, and in order the better to qualify him for that great work he entered the family of Rev. Edward Baptist, of Powhatan County, for the double purpose of teaching and receiving instruction.

He remained some time in Powhatan County, prosecuting his studies with marked interest and success. There is some reason to fear that his physical energies were too much tasked by excessive toil in the school-room by day, in connection with wasting studies at night. How difficult it is for an earnest-hearted young minister, having a taste for learning; to repress and moderate his

desires for a too speedy accumulation of the stores of knowledge!

Having obtained a good degree of spiritual and classical knowledge, and desiring to improve in address and the power of interesting others as a speaker, an appointment as missionary of the General Association was accepted. The limits of the Concord Association became his field of labor, and he entered upon it with vigor.

Before his entrance upon this missionary work he was ordained at the church with which he first became identified. The presbytery met at South Anna meeting-house, on Saturday, the 7th of November, 1835. Elder William G. Hiter preached the sermon, a solemn charge was delivered by his pastor, Elder James Fife, and the ordaining prayer was offered by Elder Swift. The right hand of fellowship was given by the ministers and followed by the entire church. Gladly did the church thus commend their young, gifted brother to God, and present him to the churches as worthy of their confidence.

Having gone within the Concord Association, the churches of Mecklenburg, perceiving the grace of God which was in him, immediately extended to him a call specially to serve them. He consented upon one condition—that he should be permitted to attend a course of study in Randolph and Macon College, situated in that county. This condition being accepted, he commenced and passed through a regular course, graduating with distinction, in three years. During this period he served four churches, preaching every Sunday. It is said that during all this time, while he maintained a high character as a student, his sermons exhibited a depth of thought worthy of a long experienced theologian.

After leaving college, he married Miss Martha I. Jeffries, daughter of Captain Jennings M. Jeffries, of Charlotte County, and settled in that vicinity. The churches he served during his college course now resolved to secure his services permanently. Perhaps no young man has ever taken a stronger hold upon the affections of a people than did he in his entrance upon the full work of the ministry. Among all classes of the community he was popular as a Christian and a minister. Crowds pressed

together to hear him, and the strongest promise was given of a long life of usefulness. Nor was his popularity and influence confined to the churches at Mecklenburg, but extended through all the churches of the Association. He was soon elected Moderator of the Association, and continued in this position as long as he lived, presiding with marked dignity and acceptance.

After laboring seven or eight years in these several churches, it was found that his health was manifestly declining. It became necessary to curtail his ministrations. To Mount Zion Church, in Lunenburg County, which with the others he served eight years, he sent an affectionate letter of resignation. In that letter, presented October, 1844, he says: "I have now been laid aside from the active duties of the ministry four months. Whether I shall ever recover is known only to our Heavenly Father.

"In giving back into your hands the authority with which you have clothed me as your pastor, it would seem a fit occasion to call attention at least to some of those fundamental truths for which we have been together contending. It must suffice, however, to say briefly, that the system of truth embracing the doctrine of the entire depravity of man, the sovereignty of God, regeneration by the Holy Spirit, justification by faith in the name of the Son of God, followed by deeds of righteousness as the *fruits* of that state, the divine faithfulness in the fulfillment of all the promises of the New Covenant, the certain perseverance in holiness of all believers unto the end, the special providence of God, overruling all events, great and small, to the glory of his name and the good of his people,—in a word, the doctrine of salvation by grace alone, through faith, is richly fraught with holy consolation to the humble believer. These doctrines, with others of kindred nature, are now my support. And whether my days are many or few, by the grace of God, I wish to remain firm in the belief of them.

"Calling to mind from a sick bed (and with the prospect of death before me) the doctrines I have endeavored to teach, while I have much cause to regret that truths of such great importance have been so imperfectly and unsuccessfully inculcated, it has been to me a source of great satisfaction that there is not one that I would recant."



With reference to his resignation, and in review of his connection with the church at Mount Zion, a brother remarks: "This period of our history is one of sweet interest—so full of the recollection of pastoral tenderness, evangelical preaching, fraternal association, and frequent accessions to the brotherhood. With grief we observed his failing health; and when his resignation was tendered, a committee was appointed to visit him, and to inform him that the church could not accept his resignation, affectionately urging him to remain their pastor as long as he might live. To this he consented, and thus the relation so pleasant to him and the church was continued until his death."

Not long after this resignation he was confined to his chamber, and gradually yielded to the pressure of disease until the 12th of January, 1844, when his Divine Master called him to the rewards of the upper world. His death was happy. Nearly his last words were, "That great day will surely come, and I shall be able to stand."

Notwithstanding the expectancy of this event, it fell with stunning effect upon his churches. They had hung upon his lips for instruction, and loved him with most ardent attachment, and when the hemorrhage from which he suffered terminated fatally, they were filled with almost inconsolable grief. Almost a feeling of complaint was cherished, and the question painfully affected many hearts—why could not one so eminently qualified by mental endowments, scholastic training, and gracious affections, be spared to the churches? But how foolish are all such questionings. The infinitely wise One cannot decide erroneously; the infinitely righteous One will not swerve from the principles of rectitude. All his administration, as the Almighty Sovereign, is right. It may well be said, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

This able minister of the New Testament was removed from the earth in the thirty-second year of his age. He had acquired, for one of his years, a wonderful maturity of mind and character. "He wrote," as one who knew him well remarks, "frequently for the press; among other essays, an interesting series of articles for the Baptist Chronicle, a magazine commenced by Rev. Joseph S. Baker." He left behind him a number of valuable manuscript

sermons, evincing a high order of mind, and deep, earnest piety.

His surviving widow has, within a few years, followed him to the grave. He left two children, a son and daughter. May they both rise up to serve the Master whom he loved and obeyed!

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### JAMES LONGENACRE.

JAMES LONGENACRE was born in Greenbrier County, Virginia, October 15th, 1820. His parents were in ordinary circumstances, rearing their family on a small farm. When he was six years old he lost his father. Finding it necessary to aid in the support of the family, his early years were passed with but few scholastic advantages. In 1841 he placed himself under the tuition of Rev. Lewis A. Alderson, then conducting a school at Union, Monroe County. Enjoying his instructions, he afterwards became an assistant in the school, and at length took charge of a school on his own responsibility. Up to the year 1845 he alternately attended and taught school, devoting himself diligently to the acquisition of knowledge. He seemed, from early boyhood, ambitious to excel in the cultivation of his mental powers, and this desire was only strengthened by growing years.

A conformity to the principles of sound morality distinguished his days of childhood and youth. But no special religious influence was enjoyed until the year 1844. He was at this time enjoying the counsel and instruction of several devoted ministers, through whom he was led to a knowledge of salvation by faith in Christ. On the 27th of April, 1844, he was received into the fellowship of the church at Alderson's Meeting-house, and the next day was baptized. A few days afterwards he speaks of attending a prayer-meeting, and of opening his mouth for the first time in public prayer. In June a prayer-meeting was conducted by him; and he refers to his embarrassment arising from the presence of several young associates. At the same time, he alludes to a strong impression of duty with reference to the ministry. In

his private journal, he remarks: "I feel my own weakness and want of qualification; that I have more need of a teacher than a teacher's office." He refers also to the fact that he had already expended most of his means in prosecuting his studies, and was much involved in his pecuniary affairs.

Toward the close of this year, he reached the conclusion definitely that duty required the future of life to be consecrated to the ministerial work. He says: "I have been tossed to and fro by contending thoughts, being unsettled as to what course I should take. I now decide, that, with the blessing of God, I will prepare for the ministry. I am a poor, frail mortal. I will place all my hope in *Him*, whose service I have entered." He afterwards speaks of visiting Rev. L. A. Alderson, to consult him as to books he should read, obtaining from him a copy of Horne's Introduction and a Greek Testament. He refers also to the beneficial influence received from Rev. William G. Margrave. It is not easy to decide how strongly the character of a young minister may be developed for good, under the guidance and tuition of the more experienced of his brethren.

His first attempt in the delivery of a sermon was made on the 10th of February, 1845. An arrangement was made, at the close of his school in April, to accompany his more aged Brother Margrave in a series of appointments, for the purpose of improving his gifts as a speaker. He thus continued, teaching school and preaching, as opportunity offered, until some time in 1846. He was also resolutely devoting all his leisure hours in the general cultivation of his mind, and especially in the enlargement of his theological knowledge. During this period, his mind was seriously exercised on the question of devoting himself to the service of a missionary among the Indians. The leadings of Providence, however, brought him into connection with the churches of Halifax County, and in the early part of 1847 we find him there pleasantly and usefully at work. His ordination to the full work of the ministry occurred January 12, 1848, at the Female Academy, near Arbor Meeting-house; the attending presbytery were Elders William M. Gaskins, John L. Prichard, S. G. O'Bryan, and John G. Mills.

He had now commenced, under favorable circumstances, the

solemn employ of watching over the people of God, and of warning stately his fellow-men to escape the wrath to come. His brethren were looking hopefully to a long course of usefulness. But the Divine Master had other designs respecting him. After laboring in Halifax County about three years, he was suddenly called to his home above. During the months of September and October, 1850, he was incessantly employed, preaching day and night, with evident tokens of the blessing of God. He was arrested by a violent attack of bilious fever, at the residence of Rev. William H. Plunkett. During his sickness he was peaceful, yea, happy; being willing to depart and be with Christ. He said: "Not a cloud is between me and my Maker, and if it be his will I am ready to go." He calmly made all arrangements of an earthly nature, and yielded himself into the hands of his Redeemer. His death occurred on Lord's day, October 20th, 1850.

What were the feelings of his many brethren in all that region, when the tidings of his removal reached their ears, and what was the estimate they placed upon his character and labors, may be gathered from the following statement by one who knew him intimately:—

"I feel incompetent to do his many virtues that justice they deserve. It would not be enough to say, that all who knew him loved him. If he had an enemy among the virtuous or intelligent of the community where he has lived and preached for the last three years, I have yet to learn who that enemy was. He was never known to speak evil of any one. It was by his soft and gentle manners, by a uniform deportment to the high and the low, that secured for him the respect and attachment of all who knew him. As a friend, he was always ready to counsel, instruct, and give aid where he saw aid was needed. As an associate, he was equally the companion of the old and the young. As a Christian, he was a man of the deepest piety. As a minister, he was the most popular in this region of country, and his popularity was so great that he could not supply the pulpits of all the churches which desired his labors. For some time he had been supplying five pulpits, and to the labors and fatigues of supplying the various calls that were made upon him, may be attributed the disease which brought on his death. As a pastor, he was firm and inflex-

ible in the discharge of what was his duty, while he was always mild and persuasive toward those who fell under the discipline of his churches. He was never hasty or impulsive in anything. He seemed always distressed when a necessity occurred for dealing with a member of his churches.

“For about eight weeks previous to his death he had preached something like an average of eight or ten sermons per week, in addition to many impressive exhortations, and had baptized a large number of persons in the last few months; and, had he lived, would have baptized a large number of others in a few days at his different churches. At all of his churches there had been considerable additions, and a deep and solemn interest seemed to pervade his congregations generally.

“Brother Longenacre was a man of the deepest piety, and modesty in him was a fault. His amiable disposition, coupled with his fondness for children, won for him their affection and confidence wherever he was known. In the family where he boarded at the time of his death, he had so won the affections of the children that he never returned home that they did not run to meet him before he reached the yard; and it was affecting to see those of them who were old enough to know what death was, when they were told he was dead; their countenances fell, and their little hearts seemed full to overflowing, and tears flowed down the cheeks of a little boy who loved him dearly.

“As a pastor and Christian, he had the entire confidence of his churches and congregations, and they deeply feel their loss. His death cast a gloom over the whole community, which it is impossible to describe. The inquiry is made—who can supply his place? One so well suited to the wants of the churches over which he presided will be hard to find, for few such men, taking everything into consideration, can be found in our country. He, though not a great preacher, was acceptable to all; and few ministers have ever lived who possessed a character so acceptable to his churches and congregations. If there were objections to him, they were unknown to the writer. His character was as near a perfect one as often falls to the lot of erring mortals.”

## Z. JETER GEORGE.

NOTHING more painfully illustrates the exceeding uncertainty of human arrangements and expectations, than the sudden death of a well-educated, godly minister, who has just entered upon a career of usefulness. When the young, loved, and devoted JETER GEORGE was called away from the earth, deep sighs were heaved by many a bosom, and tears flowed from many an eye. A more appropriate tribute to his worth cannot perhaps be prepared than the following, from the pen of his intimate friend, Rev. George B. Taylor. Introductory to this sketch it may be stated that he was born in Lancaster County, Virginia, February 4th, 1831. He lost his parents in early age. In August, 1848, he was brought to a joyful knowledge of Christ; on the 20th of September, of the same year, he was baptized by Rev. Addison Hall. The early part of the next year he became a student of Richmond College. We give place to the record which his associate has furnished:—

My acquaintance with Z. J. George commenced early in the year 1849, when, by his entrance at Richmond College, we became fellow-students. He had not then decided to preach, but was considering the question, and was full of plans for improvement and usefulness. His character for diligence and Christian deportment, while at the College, was exemplary.

He graduated in 1853, by which time he had, after prolonged and severe struggles, decided to devote himself to the ministry of the gospel. This decision once reached, he not only did not look back, but he gave himself, body and soul, with ardor and earnestness to his work.

In the autumn of 1853, he matriculated at the University of Virginia, and in connection with his attendance on lectures, preached occasionally to churches in the country. During the session, afflicted with severe headaches, to which till the close of his life he was subject, he was compelled to seek a respite from his student labors. On his way to his home in Lancaster, he

stopped at Fredericksburg, where a most interesting meeting was in progress in the Baptist church. Dr. Broaddus was sick, and there was little other ministerial aid. Jeter George was pressed into service, and for a number of days preached to large and solemn congregations. I well remember a letter written at that time to a fellow-student, in which he refers humbly, yet with exulting joy, to the blessed work in which he was engaged. From that meeting Jeter George was enshrined in the hearts of the Fredericksburg Baptists, while doubtless, as the result of his labors on that occasion, there are not a few who, in eternity, will call the Redeemer blessed.

In 1854 Brother George, now an ordained minister, resumed his studies at the University of Virginia, and succeeded the writer in the pastoral care of the Mountain Plain Church, about ten miles west of the institution. Owing both to his desire to work, and to the state of his health, which forbade intense application to study, he devoted much time and labor to his church; and he was permitted to see gratifying results, both in the addition of new members, and even more in the development of the energies of his people. By his energetic efforts a Sabbath-school was originated and vigorously sustained; a result attempted before and finally despaired of. He was in the habit of attending the Sabbath-school himself, and taking part in the exercises, and this not only on his preaching days, but on other Sabbaths as well. In this field, as indeed everywhere he went, Brother George manifested a peculiar interest for the young, and a corresponding ability to interest them and to secure their love.

Some time during this year, there appeared in the True Union a morbid article from the pen of the writer of this notice. To this article Brother George referred in a private letter to the writer. As illustrating the feelings of Brother George, both the article and the reply are given. The former was entitled,

*“My House.”*—I have no house now; I do not know that I ever shall have; *i.e.* of the sort which men love so to build and to live in; though, I confess, I often, in my thoughts, rear such a one.

“But there is a ‘house appointed’ for me, though I do not know in what part of the world it is, or when I shall become its occupant.

“It is scarcely so high as my head, but that matters not, since I shall never want to stand up in it. It is dark, for there are no windows to admit the sun, and candles and fires are never lighted. It has but one room, and that not long nor wide. It has no door, for when once I go in I shall not come out again. I shall occupy it alone. Alas! no; solitude were a boon indeed. A thousand worms shall be my fellow-lodgers. A silent house! The howling storm, the pattering rain, the din of business,—none of these shall reach my ear. A peaceful house! There this head, which has ached so often, shall ache no more. Most probably my house is not alone, but is one of many tenements in some great, silent city. Reader, a house like this awaits thee also.”

Brother George's reference to the above is as follows:—

“I read your touching words about ‘My House.’ My dear brother, they cause me to think of another house, (which I trust may be ours,) whose dimensions no man can know, for it is ‘not made with hands.’ It is not a house with one room, for it has ‘many mansions.’ It is not a dark house, for the Sun of Righteousness shines there in all his richness. I don't know about the doors and windows; but when we get there I suppose we will never wish to come out. Its inhabitants are not creeping worms, but bright angels, and the sanctified of God, who have been made pure by the blood of the Lamb. The Maker and Builder of that house is God, and the family name is heaven! May we not, my brother, call this *Our House*?”

The succeeding session, Brother George made the University his home, while he devoted himself almost entirely to theological studies (pursued with Elder John A. Broaddus) and to pastoral labors. He retained the care of the Mountain Plain Church, and assumed also that of Berea, Louisa. The people of the latter were soon won and bound to him, and his labors in their midst were both acceptable and useful. A letter received from him during this year, in which he referred to his studies, told how he was meeting and grappling with those great questions of theology which meet and trouble every man who thinks at all, and which can only be resolved when upon the knees. He seemed to have learned thus to study them.

In May, 1857, we attended the convention in Louisville, and



were thrown much together, and I learned to form a higher estimate of his character than ever before. Indeed, from that time our acquaintance, before pleasant, ripened into close and endearing friendship. He was I believe, to some extent, morbidly sensitive—a trait which the writer can better sympathize with than blame—but he was, when well understood, found to be indeed a generous, hearty friend. During our association together in Louisville, I was much impressed by his disposition to speak with unconverted persons on personal religion, and by his happy manner of securing their good-will and then introducing the subject. We were with a number of lively young ladies, and I remember that my first thought was that Jeter had entered too much into their conversation; but I subsequently was led to believe that he was really aiming, and not without prospect of success, to do them good. A few weeks before his death, he told me of a letter received from one of those young ladies, in which, to some of his earnest inquiries, she replied that she could not be indifferent to her own soul, when he, a stranger, had manifested such anxiety for its salvation.

In the fall of 1857, Brother George assumed the charge of the Manchester Church, which he had at the time of his death. I could, from personal knowledge, speak of the spirit with which Brother George commenced and continued his labors there, as we conferred frequently, both by letter and in conversation; but I prefer to give the words of Brother George J. Summer, who was a colaborer in Manchester, who dearly loved him, and was much with him till the time of his death. He says:—

“Our late much beloved brother entered upon his work at Manchester about the 1st of October, 1857. At that time other fields of labor were open to him; some of them much more inviting, as regards personal ease, comfort, and pleasure, but none promising greater usefulness than Manchester; and his single inquiry in the selection seemed to be—where can I accomplish most for the cause of Christ? Expecting many discouragements and severe toil in this new and neglected field, he seemed to enter upon his labors as pastor, determined to wear himself out, if need be, that he might win souls to Christ. The new meeting-house he found only partially built, and the work going on very slowly. He at

once pressed on to finish the basement, advancing his own private means and pledging his credit, and was judiciously, but with untiring energy, arranging to set on foot subscriptions to pay the building debt of the church.

“It did not require any great length of time for Brother George to become well acquainted with the citizens where he lived. All classes shared his attentions; and when the basement was completed large and attentive congregations were ready to attend upon his preaching, and he became a universal favorite. The Sunday-school soon became large and interesting, and through his influence and labors many young persons were interested in it and became both scholars and teachers. He regularly taught, when at home, a large Bible-class, and always took as much interest, and performed more labor, than any one else connected with it. I have often known him to teach his class, explain the lesson for half an hour to all the school, preach in the morning, attend a church or teachers’ meeting in the afternoon, and preach again at night, on the Sabbath; and those who knew and heard him, can testify with what deep earnestness he spoke. His health could not stand such unremitting toil, and his constitution, naturally weak, was giving way.

“Brother George had been, for two weeks previous to his sickness, holding prayer-meetings with his church every night, delivering a short lecture, and exhorting the brethren to ‘come up to the help of the Lord.’ Having secured the aid of brethren W. Tyree and A. E. Dickinson, a protracted meeting was commenced on Monday night; by Wednesday night the meeting had become deeply interesting, and eight or ten persons went forward for prayer. Brother George was taken with a violent chill, and obliged to leave the meeting. He went home, never to return. He had delivered his last message, and was soon to meet the Master for whose cause he so faithfully labored. His last sermon was preached on Sunday night, from Isaiah lv. 6: ‘Seek ye the Lord while he may be found, call ye upon him while he is near.’ I had never heard him preach with so much power as upon this occasion; his whole soul seemed to be engaged, and the effect upon his congregation was great. Eyes unused to weeping were filled with tears; and this text is never quoted to these people *now*

without producing deep feeling. His physicians soon pronounced his disease 'typhoid pneumonia,' in its most malignant form, and in a few days none of his friends were permitted to see him but his attendants. He seemed, from the first of his sickness, to think he would not recover, and though his friends tried to encourage him to hope that his Master had more work for him to do on earth, he expressed himself very decidedly that he would not get well. Though he suffered intensely, he was always cheerful, resigned, and happy.

"Sometimes, when his pain was relieved, he would sing some favorite hymn, and talk of his desire to be reconciled to God's will. The instructions of his physicians were so peremptory that he was not to converse, that *I* had no connected conversation with him in reference to dying, but have often, when he was too weak to speak, found his lips moving in prayer. At one time during his sickness, strong hopes were entertained of his recovery; he was pronounced even convalescent; and his brother and friend, (Dr. Flippo,) who were with him, both left for home, thinking he would soon be well. But God, in his infinite wisdom, decreed otherwise, and in a few days he was seen to be sinking rapidly. I was with him in his last hours, but not in time to receive a parting word; he could not speak, though by signs recognized his friends; he lived through the night, gradually sinking, and about daylight in the morning sweetly fell asleep in Jesus.

"His funeral sermon was preached in the church of which he was pastor, by Dr. Burrows, to an immense congregation, from these words, 1 Chronicles, xxviii. 2: 'I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building. But God said unto me, Thou shalt not build a house for my name.' His remains were conveyed to Lancaster, his native county, and there interred in the family burying-ground at the old homestead. May you and I, my dear brother, so live that we may meet him in that heavenly home where he rests from his labors. 'May I die the death of the righteous, and may my last end be like his.' The estimation in which our departed brother was held was plainly shown on the day of his funeral, by the whole community where he lived. There are many poor, neglected people in Manchester;

from many an humble dwelling might be seen those whom he had visited, weeping bitterly, and mourning the loss of one who had shown his interest in their welfare. Children, in groups, might have been seen standing on the streets, with sad countenances and tearful eyes, as the mournful procession moved along. He has gone to his heavenly home, and doubtless our Lord has pronounced him blessed—'Come, ye blessed of my Father,' etc.; and he has heard the welcome invitation to inherit the 'kingdom.' I would that I had the full history of this beloved friend. I loved him as a man, as a friend, as a Christian, as a faithful, sincere, and laborious minister of Christ. May more, of his spirit and devotion, be raised up from among the young men of our land."

As Brother George's remains were being carried to their last resting-place at Lancaster, they were met at Fredericksburg by a number of young brethren, and escorted to the boat. The church there felt his death to be a personal affliction. As the funeral cortege neared the early home of our deceased brother, his death became, for the first time, known to the people. It was indeed affecting to see one and another neighbor ask, "What is all this?" and, on being informed, burst into tears. One calm afternoon, weeping, loving friends, laid his form in its last resting-place. It is a beautiful coincidence that this, his earthly grave, is within a few yards of the spot where he was "buried with Christ in baptism." As from the liquid tomb he rose "unto newness of life," so shall he, from his earthly tomb, in the resurrection morning, rise to immortal bloom and blessedness.

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### JOHN S. ABELL.

THE following has been kindly prepared by Rev. John A. Broadus:—

JOHN S. ABELL was born in Orange County, Virginia, February 2, 1781, removed to Albemarle County in 1805, where he died, near Charlottesville, May 12, 1859.

At the age of fifteen he professed conversion, under the preach-

ing of Leland, and the influence of a pious relative, a lady. His father, being a high-churchman, was greatly opposed to anything like a profession of religion, and especially to Baptist opinions. The pious lady, his relative, had no idea that a boy of fifteen could be a Christian, and discouraged his disposition to make an open profession, telling him that God had commenced a good work in him and would carry it on, and he must wait. Under such influences, it was not until 1808, after his removal to Albe-marle, that he was baptized by Father Burgher, in connection with the Pine Grove Church.

From the commencement of his religious life he was zealous and faithful in private labors for the salvation of souls. This was especially remarked during the war of 1812. Being a soldier at Camp Carter, twelve miles below Richmond, he would have prayer and reading of the Scriptures every night in the tent, and a public prayer-meeting for the soldiers twice a week. In these he exhorted with great earnestness. Very soon he came to be called the preacher, and the captain of his company on one occasion reported to the officer in command, that he had a Baptist preacher drilling a dancing-master. His health failing, so as to compel him to leave camp, the captain declared that of the many who had left there was none for whom he felt so much respect. Facts like these need no comment.

In the period immediately following the war, he became greatly distressed at the vast amount of ignorance and dissipation existing in the neighborhood, and about the year 1820 he established prayer-meetings at different places, often at private houses, or under arbors, where, with solemn earnestness, indeed with many tears, he would urge his neighbors to flee from the wrath to come. He spoke as one impressed with the idea that he was specially called to warn sinners. The impression made by these labors was deep and general. Ere long, there was a marked improvement in the habits of the people, a diminution of Sabbath-breaking, drunkenness, and the like; and at length a revival was enjoyed, during which many of his neighbors were brought into the church.

About this time he was licensed to preach the gospel, and was ordained in 1824. He then extended his labors, preaching every Lord's day. A man of very limited attainments, and no remark-

able power of intellect, the elements of his influence and success appear to have been, on the one hand, a singular familiarity with the text of Scripture, from which he would quote with extraordinary facility and at great length; and on the other, his force of character and fervor in exhortation, seconded by a consistent life.

The practice of constantly introducing religion into conversation, with a naturalness, too, which showed that it was just the overflowings of a full heart, and of making frequent appeals to individuals in private, was kept up to the end of life. No one could have a few minutes' casual talk with him anywhere, without feeling that here was a man to whom religion was a living and precious reality. Various professors of the University, for example, have been heard to speak with hearty admiration of the old man's excellence of character and devoted piety.

Elder Abell felt always a deep interest in the religious instruction of his servants, and gave to it much special attention. He took hold of the first movements in favor of temperance, and continued throughout to be a warm advocate of that cause.

While deeply conscious of his own sinfulness, he had clear views of the plan of salvation, including the perfect security of the redeemed. A high Calvinist in doctrinal opinion, he was so urgent in exhorting sinners that a young man once said that he was a good Calvinist for half of his sermon, while the other half would do credit, in matter and manner, to a thorough Methodist.

A protracted and painful illness was borne by him patiently; and the close of his long and useful life was serene as the sunset, whose departing light fell upon us as we stood round his grave.

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### MELANCTHON L. CREATH.

MELANCTHON LUTHER CREATH was a native of Mecklenburg County, Virginia. He was the son of Rev. William and Lucretia Creath, and was born February 4, 1814. In early life he was left, by the death of his father, to the care of his mother, and it may

be said, without exaggeration, that few such mothers are found. She not only struggled against the trials which beset her, in being left with a large, dependent family under her control, but it was made her daily, earnest endeavor, to instill into the minds of her children those principles which would prepare them to recognize their relations to God.

These endeavors were not vain. Five of her sons became preachers of the gospel. Melancthon was in early life a cheerful, happy boy, and remarkably correct in all his habits. He loved, even from a child, to read the Bible. His reverence for his excellent mother was observable to all. He remained on the farm, toiling with his own hands to assist his mother in her cares and responsibilities. In his nineteenth year he made a profession of religion, and united with Malone's Baptist Church, under the care of Elder J. C. Bailey.

He soon began to exercise his gift in addressing his fellow-men, and was licensed by the church. By diligent endeavors he procured the means of pursuing a limited course of study at Richmond College, and finally located in Charlotte County, in connection with several churches, as their supply. He entered with all his might into the work. In one of his earnest appeals a blood-vessel was ruptured, which caused his death in the twenty-ninth year of his age. In his last hours, the same cheerful confidence in God his Saviour which had distinguished him in health was evinced. He was not afraid to die.

As a preacher, he made no pretensions to remarkable talent or learning. But an excellent spirit was in him. He loved his Divine Master, and sought to please and honor him.

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## JOHN GOSS.

ALTHOUGH it has been found impossible to secure definite information concerning the history of ELDER JOHN GOSS, the author is not satisfied altogether to pass by the valuable service he rendered among his compeers in the ministry of Virginia. We find

him, as early as the year 1817, one of the most active laborers within the limits of the Albemarle Association. How long before this period he professed religion, or entered the ministry, it is not in our power to determine. Two or three peculiarities in reference to him may be specially mentioned.

He exercised a large influence in the region where he lived, and the Association with which he was connected. His uniform piety and natural strength of mind contributed to this influence. His views of all those great truths in which the Baptists as a people have gloried, are said to have been remarkably clear and decided. While the Divine Sovereignty, and the all-potent efficiency of the Holy Spirit in conversion, as taught in the Scriptures, were urged, he yielded not to the idea that human responsibility is therefore to be set at naught. The blame of the sinner's destruction was attributed to him, while his salvation was recognized as of God. As an expositor of the Divine word, he was clear and forcible. It need not, therefore, be regarded as unnatural, that he should occupy a high place in the affections of his brethren.

His interest in the mission cause is indicated in a circular letter written by him. With becoming elation of spirit, he contemplates the wonderful openings furnished in the providence of God, and urges upon his brethren the importance of united and vigorous endeavors to spread the gospel.

He was, at different times, called to preside over the Albemarle Association. We regret that all our attempts to secure further information concerning him have been vain.

















